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THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

OCTOBER, 1826.

MEMOIR OF THE REV. STEPHEN
SCHULTZ.

No. VII.

"June 21, 1740.—THE Jews at Kleinhenback listened with peculiar attention while we spoke to the Rabbi, named Abraham, concerning the great truths of Christianity, and eagerly received the tracts we offered them. The Rabbi accompanied us a little on our way; and thinking himself of priestly extraction, wished to pronounce a priestly benediction upon us. This led us to remark to him, that his prayers would be more acceptable, when he should come to the Messiah's priesthood.

"June 23.—I spoke to some Jews at Wertheim, and distributed books among them; but when a Rabbi said to me, 'Your books are *menish*' (heretical.) One returned his tract to me. This another saw, and desired to have it. I said, 'You have one already.' He said, 'Yes; but it is written, 'To him that hath, shall be given in addition to what he already hath.' I then gave it to him, saying, 'Do not forget to make a good use of it.'

"June 24.—We went in the afternoon to the synagogue, where we found nearly all the Jews intoxicated; thus profaning the name of that Lord whom they pretended to worship. The sharp rebuke, however, which we gave them from Moses and the prophets, did not seem to be without effect.

"June 29.—At Rothenburg, on the Tauber, we were prohibited from entering the city, because they thought we were beggars: we went, however, to the church in the suburb, where we heard the Rev. Mr. Schæffer preach. In the afternoon, we went to the gate to which we were directed by those who in the morning refused to let us enter at the other; but they would not permit us to enter there neither. Mr. Manilius therefore sent a letter to the minister, Mr. Schæffer, with whom he was previously acquainted. He came to us immediately, and brought us into the city. The officer at the gate said, 'O! had I known before, what I now know, I should immediately have suffered them to enter.' Mr. Schæffer took us to his house, where we dined. After dinner we were invited to

the house of the mayor of the city. Mr. Schæffer accompanied us; our conversation was about the kingdom of God. We spent the night at Rev. Mr. Schæffer's.

"*July 1.*—In the afternoon we entered the house of a Jewess at Lenekersheim, whom, together with her son, we exhorted to true repentance. She dismissed us with these words, 'Your visit is more valuable to me than ten dollars.'

"*July 3.*—We were at Newstadt on the Aish. We dined at the house of the Rev. superintendent, Mr. Lerch, who first occasioned the travels of the Institutum Judaicum in the following manner:—Mr. Widmann having taken a journey among the Jews in the year 1730, at his own expence, and on his own account, requested some Jewish-German tracts from the Rev. Mr. Lerch, which had been sent to him by Dr. Callenburg. Having distributed them among the Jews, Mr. Widmann again applied to Mr. Lerch, who then directed him to Dr. Callenberg, at Halle, by whom he was received as the first missionary of the Institution.

"*July 4.*—We found at Emskirchen, a proselyte of the name of F. W. Engelfreund, whom the Rev. Mr. Lerch had baptized about a year before, and who had learnt the trade of a tailor. Towards evening we reached Fuerth, near Nuremburg. Many Jews were living there, who had not only a large synagogue, but also a respectable university, like those at Cracow and Prague. These three are the only universities they have in Europe.

"*July 5.*—Mr. Manilius went to Nuremburg, where he spent the greatest part of his time. I re-

mained at Fuerth, where I found a good entrance among the Jews, whom I visited in the assemblies of their learned men, in the synagogue and at prayer-meetings, and in their dwellings. They collected together in troops in the streets near my lodging, and listened attentively while I discoursed on repentance and faith in the Gospel; they showed great moderation, even in disputing. I distributed more than three hundred tracts. The work generally began at six in the morning, and seldom ended before ten at night. This lasted till the 18th, when we went to Schwabach. Here we dined with the Rev. Mr. Engerer, who within a few years had instructed and baptized seven Jews. In the afternoon I visited the synagogue, where I spoke of the impostors who had pretended that they were the Messiah; and of the marks and true character of the real Messiah.

"*July 20.*—We set out from Schwabach. In the way we met with many Jews, whom we addressed while passing, and distributed tracts to them. One of them was so rejoiced at receiving 'The Light at Eventide,' that when, on his asking the price of it, I answered, 'I give it you for the Lord's sake,' he exclaimed, 'I will not thank you for it, that you may receive your full reward in paradise.' The Jews have the opinion, that if having received a benefit from any person, they thank him more than once, the benefactor loses a part of his eternal reward in proportion to the thanks he has received from his client.

"*July 21.*—We arrived at Wilmersdorf, a small town in the county of Hohenlohe. We visited

the chamber counsellor, Mr. Christfelles, a converted Jew, from Frankfort on the Mayne. He has by a truly Christian behaviour acquired great respect from the Jews here, who are generally very unfriendly to proselytes. In the afternoon I went to the synagogue, where I spoke first with the Rabbi of the Jews in this place, and then with a Rabbi from Poland, respecting repentance and faith. When he was not able to answer my questions, he excused himself by saying, that he was not well versed in the German language. I then spoke Polish, but being unable to reply, he began to speak Rabbinical, and I did the same. At last, he spoke at one moment Polish, then German, and then Rabbinical; thus trying all means of escaping conviction. But I accommodated myself to him, and finally gave him some tracts, which I did also to the others.

"*July 22.*—We returned from Wilmersdorf by Langenzen to Fuerth, where the Jews were willing to converse with us.

"*July 23.*—We both went out among the Jews, and I spoke to them of the difference between the Word of God and the Talmud.

"*July 24.*—I visited the burying-place of the Jews, which they call Baith Chajin (house of the living.) Here I sought out the tomb of Rabbi Hirsch Fram, who had been secretly a Christian, but dying suddenly, it was suspected that he had been assassinated. Having spoken for a good while with different Jews on the due preparation for death, I said to the sexton, 'Pray can you shew me, among all these tomb-stones, one on which there is written, 'Here lies the body of the wicked

N.N.' He answered, 'There is no such here.' 'Well, (I replied) I see then, that however wickedly your people live in this world, yet, after death, you pronounce them just, writing on their tombs, 'Here lies the body of the just and holy N. N.' He shrugged up his shoulders, and so we parted. On the 12th of August we returned to Halle.

"On September 1st, we commenced another journey.

"*Sept. 6.*—We arrived at Halberstadt; and in the afternoon of the 8th, I went out to my work among the Jews: one of whom came up to me, saying, 'Can we transact any business together?' I said, 'Do you still go about trading, having become a bankrupt long since?' 'How do you know that I have become a bankrupt?' I replied, that I knew it long ago. 'It is indeed true; but it may be remedied.' 'Yes, by defrauding honest people.' Perceiving that he was literally a bankrupt, I told him what I intended: namely, their spiritual bankruptcy, because they are very skilful in selling, but know not how to 'buy without money and without price.' (Isa. lv. 1, 2.) He asked, 'What then have we sold?' 'Esau sold his birthright for one morsel of meat. (Genesis xxv. 33, 34, Heb. xii. 16.) The sons of Jacob sold Joseph their brother to the Midianites for twenty pieces of silver. (Gen. xxxvii. 28.) And in the time of the prophets, your forefathers sold the poor for silver, and the needy for a pair of shoes. (Amos viii. 6.) Your last sale was that of the Messiah, for thirty pieces of silver, which chiefly caused your bankruptcy.' He then cried out, 'You are out of your senses,' and went away.

"I then went through the street in which most of the Jews live, by whom I was frequently asked to buy something. I replied, 'You have done selling,' quoting the passage referred to above, at which some were astonished, and others said, 'He is out of his senses.'

"Sept. 9.—I was employed all the day long with the Jews. The subject of my preaching to them was, 'Return, O backsliding children of the house of Israel. (Jer. iii. 12.) In the afternoon, a pretty large number gathered together, who listened with attention whilst I explained the text referred to above. While I was speaking, a respectable looking Jewish student interrupted me, asking what I required of them? I replied, 'To turn unto the Lord your God.' He turned himself round and said, 'Now I have turned.' I addressed the multitude, crying aloud, 'You are all witnesses that this man has blasphemed God, and though he has done it inconsiderately and rashly, yet it will be hard for him to find the way of life, if ever he should seek it.' The rest disapproved of his impious behaviour. A little afterwards, another student came to me, who seemed to be a friend of the last mentioned person. He invited me to drink coffee with him, but it being already late, I refused, and concluded my discourse.

"Sept. 10.—I went to the synagogue, and spoke on the rest of the sabbath. A Jewish student from Fuerth recognized and saluted me in a friendly manner, and said to the other Jews, 'These persons (meaning Mr. Manilius and myself) are so firm in their knowledge of the Bible, that one

cannot get at them.' To this some replied, 'Had he come to take coffee yesterday, we surely should have got at him,' When I turned round, saying, 'Who says that?' they all ran away excepting the young student from Fuerth, to whom I said, 'I perceive they intended to frighten me; for as to giving me poisoned coffee, though it would gratify their revengeful spirit, they would hardly venture it, knowing that by this they would have endangered their own lives, and called down upon themselves divine wrath.' "



GENERAL REMARKS ON THE QUESTION BETWEEN THE CHRISTIAN AND THE JEW, IN REPLY TO RABBI CROOLL'S QUERIES.

THE grand question between the Christian and the Jew, like every other question, depends upon the definition of the terms belonging to the controversy. The enquiry, for instance, is not, whether all Israel shall be saved, but it is, what does the Old Testament intend by *all Israel*? It is obvious, therefore, that so long as you and I mean different things, by *all Israel*, we may protract an useless argument *ad infinitum*. This observation applies especially to the following terms, the Abrahamic Covenant, the Mosaical Covenant, the seed of Abraham, Jacob, Israel, David, the Restoration, for ever, everlasting, Gentiles, &c.

You do not distinguish between the Abrahamic and the Mosaical Covenants; and you confine the import of the seed of Abraham to his bodily offspring exclusively.

My reasons for differing from you are here before the public; .

and if I am right in my definitions, your system falls,—as mine does if you can establish contrary ones.

2dly. Another means of settling the question would be, to determine by close investigation, whether or no the creation of Adam was accompanied with types, implying a destination for all mankind inconsistent with your monopoly.

3dly. Another mode would be, to enquire carefully, whether the promise made to Eve did not signify the restoration and perfecting of all things, both as formed and as intended before the fall; and the method of ascertaining this would be to trace every thought and word of the three first chapters of Genesis, from one end of Scripture to the other. This is the method of Dr. Sherlock, which I think he has pursued to the utmost satisfaction.

4thly. Another method would be, to look more closely into the Abrahamic covenant itself, in order to ascertain whether it be not a *repetition* of the first covenant in Eve, and therefore, not to be nationally understood. As also whether it be not expressly catholic, and precisely eternal.

5thly. Another way would be, to examine whether the Mosaical covenant be not *in the letter* a national and temporary covenant; but in the spirit, the very first covenant for the restitution of eternal life.

6thly. The question would likewise be soon decided, if we could come to an agreement upon the first principles of the interpretation of Scripture. The method upon which I have insisted, is that of endeavouring to translate Scripture as closely and adequately as

can be, and explain it by itself in the most consistent manner possible. Now that this is the root of the argument is most manifest, for every inference that is deduced from a translation falls to the ground, if that translation be convicted of error.

At this root then I hope to work, comparing words inspired only with inspired words, both for their literal, and their spiritual import alike.

He that believeth the Bible to have been composed by holy men of God as they were moved by the Holy Ghost, will likewise necessarily infer from such a premise, that *the things of God knoweth no one but God*; and he will therefore both pray for the divine illumination, and also feel fully convinced, that the Scripture is always consistent with itself, and its own and only certain key. And he that useth this key diligently, and simply seeks truth and the glory of God, shall prove even more and more, the finger of God in every word and syllable of the holy Bible. On the contrary, they who expect no more from the writings of the sacred penmen than from the productions of uninspired authors, will see no more than they expect.

This statement may be easily verified by selecting any chapter of Scripture, and by looking out every word in a Concordance to the original, both for the letter and for the spirit. A month devoted to a chapter in this way, will enable us to understand the Bible better, than if we read the whole Scriptures seven times over with any or all other helps whatsoever.

7thly. God has been pleased to give to mankind *common sense*,

wherewith to judge whether you or I have transgressed the spirit of the second commandment by making for ourselves an *imagination* of God: whether, for instance, in applying all the promises of the covenant to your own nation, be its subjects good or evil, and that on account of their merit, you have not degraded the God of your fathers, and formed a similitude of your own nature, and fallen down and worshipped it?

Our "God is no respecter of persons: but in every nation, he that feareth him and worketh righteousness, is accepted with him."

Your God is a respecter of persons, by your own confession: and as regards God, the question to be decided by *common sense* is, whether or not you or I have degraded the God of the whole earth, the desire of all nations?

And whether, likewise, you propose any end to *man* worthy of man, when you exclude all nations from the everlasting covenant, and from eternal happiness?

Having stated the methods then by which any hope, as far as I see, can be formed, that we may bring the question to an issue, I would wish you to consider seriously the following remarks.

The second millennium is fast elapsing since your nation began to float like oil, unmixing and unmixed, on the surface of the nations, unconsciously calming the troubled waves by the promises which you every where carried with you, and unanswerably confirmed, of present and everlasting happiness to the genuine sons of the father of the faithful. For your own prophets and great Master had so precisely declared to us every thing that has, and will hap-

pen to you unto the end of the world; that you have been, and still are, the standing miracle which cannot be gainsayed. And while you exhibit in the Scriptures the prophetic image of the Messiah, and persist that it is not the manifestation of Jesus Christ, you display what millions determine at once to be, that which you say it is not. The infidel who slanders the witnesses of Jesus with the imputation of priest-craft, gnashes his teeth, as he hears you demonstrate the same truth by the word of God, and oppose it by the word of your own selves. Voltaire himself, hated and dreaded your testimony to the suffering Jesus more than that of his own disciples. So miraculously have you set your own selves to establish the Scriptures of TRUTH, and the vision of prophecy. "Who is blind as my servant; or deaf as my messenger that I sent? who is blind as he that is *perfect*, and blind as the Lord's servant? Seeing many things, but thou observest not: opening the ears, but he heareth not." (Isaiah xli. 19.) And yet you venture to argue the point with Christians, whether Jesus be the Messiah or not!!! And a pretty *cento* of texts you select, to establish your system. Were I to adopt the same method, and were I permitted by common sense to pick and pack such sentences in Scripture as served my purpose, I would undertake to prove, that all distinction of Jew and Gentile, nationally, in respect to the divine covenant, had now terminated; nay, I should not despair of proving that *Esau* was to be exalted in future above *Jacob*. But nothing is proved by undefined terms, and partial state-

ments. All the articles to be accounted for, must in the first instance be collected, before the sum and amount of any bill can be truly ascertained. And before even this be done, the rules of arithmetic must be learned, and it must have been agreed upon by both parties, that two and two make four, or else we cannot proceed one step. Just so, unless you admit that every text relating to any disputed point must be collected, in order to arrive at a definition or explanation of any name or word in Scripture, and, antecedently, unless you admit that the Bible is its own most certain key, all reasoning between us is precluded.

To illustrate my meaning by another familiar comparison, suppose a question made—What is the form and appearance of Jerusalem? and let a circle of persons stand all round the city, each being stationary in a spot allotted to him. After this let each give in his report. Is it not obvious that no two of them will give in the same picture of Jerusalem? But there would necessarily be *Quot homines tot sententiæ*.

Now let one observing man *walk about Zion, and go round about her, and tell the towers thereof, mark well her bulwarks, consider her palaces, that he may tell it to the generation to come*; I would have you judge whether he will not understand and describe Jerusalem better than any one of the many.

Now what if it should appear that you have been taking as partial a view of Jerusalem, as even Balaam took, when Balak suggested to him how much better it would answer his purpose if he would come with him unto ano-

ther place, from whence he should see but the utmost part of them, and not see them all, and curse them from thence? (Num. xxxii. 13.

I believe indeed that something of this kind is at the bottom of all our divisions, while we *see in part, and know in part*; and no one perhaps sees even the same part as another does. The only corrective is for every one of us to go round and take the complete circuit of the walls of Jerusalem, even of the word of God, and then give in our report. Believe me, Sir, if this shall ever be thoroughly done, there will be but one religion throughout the world; "In that day the Lord shall be king over all the earth; in that day there shall be one Lord and his name one. And it shall come to pass, that every one that is left of all the nations that came against Jerusalem, shall even go up from year to year to worship the King the Lord of Hosts, and to keep the feast of all the churches."

It has been my endeavour to draw the picture of Jerusalem by surveying it from one end to the other, and by estimating its massy gates and bulwarks, walls and towers. Why, Sir, Canaan would not contain it; it is a city set on a mountain, which rises higher than the heavens, and which covereth the whole earth. Why, Sir, if you knew the length and breadth, the height and depth of Jerusalem, the city which hath foundations, whose builder and maker is God, you would feel as little concerned about Canaan as the father of the faithful himself did; only you would wish your bones to rest there.

"And the angel that talked

with me came again, and waked me, as a man is waked out of his sleep: and said unto me, What seest thou?" (Zech. iv. 1.) Read and you shall find there the heavenly Jerusalem, the universal Church, even in your own temple. This was no fiction of St. John, in the first and eleventh chapters of the Apocalypse. The church of Philadelphia is now addressing you, and proclaiming to you the city of God.

Let us take the circuit now of the visible creation, and enquire whether or no the six days of formation prefigured six millenniums of the spiritual work of God, bringing *man* to his destined and spiritual perfection.

"*Traditio domus Eliæ: Sex mille annos durat mundus, bis mille annis Inanitas, bis mille annis lex, bis mille annis dies Christi. [At vero peccata nostra plurima et enormia abierunt ex his qui abierunt.]* These last words in brackets, Petrus Galatinus proves to be added to this tradition by the later Jews. And, surely, this Elias lived under the second temple, and before the birth of Christ. And though there be no mention here of the seventh thousand years; yet that this Elias acknowledged it as well as the rest, appears by a former place of the same Gemara Talmudica, which is this, "*Traditio Domus Eliæ, Justi, quos resuscitabit Deus,*" &c. (Mede's works, pp. 894, 534, 902. See Hammond on Ps. xc. 4.)

Now, since the Psalmist, referring to creation, gives us this assurance, "Thou turnest Adam to destruction, and sayest, Return, ye sons of Adam. For a thousand years are in thy sight but as yesterday when it is past, and as a watch in the night;" and since

the psalm has been fairly understood as respecting Adam, and vindicating the declaration of God, that he should *die* on the *day* on which he ate the forbidden fruit, whereas he died not in that day, in the literal, but in the typical meaning of day, viz. a thousand years, we have a fair and rational ground for an enquiry whether each day of creation may not signify a thousand years, in consistency with the belief of the ancient church, both of Jews and Gentiles? (See Irenæus on the number 666.)

But now, how are we to proceed with the investigation? The only question is, Whether the Scripture warrants us, and in what sense, to consider the foundation of the world as making known the invisible things of God?

Now it is determinable, that the following objects are symbols of types throughout the typical and prophetic parts of the Old Testament.

1. *The heaven and the earth*; of the inhabitants of the heaven and the earth.

2. *Without form and void*; of a state of dissolution and disorganization. (Jer. iv. 23.)

3. *Darkness*; of ignorance and depravity.

4. *The deep*; the invisible state.

5. *Waters*; the nations.

6. *Light*; revelation and prophecy.

7. *The firmament, or heaven*; governments.

8. *The dry land*; opposed to the waters, appears to be *Judea*, as distinguished from the isles of the Gentiles. (Isa. ix. 5.)

9. *Lights*; empires, both the legal and evangelical.

10. *Man in the image of God*; man restored in the Messiah.

11. *Woman*; the heavenly city and church.

12. *The seventh day*; the Millennium.

Thus you see that we expect for you great things before the close of the present millenary. If, then, we wish above all things to see you blessed, why will you not allow us to be blessed in you. Your first *earth* hath passed away, and let our *sea* pass away also. Are there not many mansions in the new heavens and earth, the heavenly Jerusalem, which shall spring like a phoenix from the fire that consumes Babylon?

Let us now survey the Abrahamic and Mosaical covenants.

That there is a lower import in both these covenants, is readily admitted. According to this lower import, both these covenants are, as you say, exclusively national, and the promise to you, while you conform to the Abrahamic covenant of faith, is that of the possession of the earthly Canaan so long as it endures, but not of the everlasting Canaan, or city of God. The very terms *everlasting* and *for ever*, must in the first instance be understood, consistently with the other terms, in reference to the subject, and imply only the utmost duration of that subject.

But there is this specific difference between the Abrahamic and Mosaical covenants, that Abraham received the promises through faith, and the children of Israel received the promises of Abraham together with the discipline of the law, intended to drive them to the faith of Abraham, to which faith only all the promises were annexed. And further it was manifested from the first, more plainly revealed to Abraham, that

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the believers of all nations were his seed; and the unbelieving of his seed cast out from his seed, into the wilderness of Sinai, and the disinheritor of Ishmael.

But this is only an imperfect glance at the covenants; let us now look retrospectively, and we shall find that a covenant, which no subsequent covenant could annul, had been previously made both with Adam and with Noah, including all their offspring. Now, then, either the covenant of your fathers was that very covenant, extending to all nations, and including the promise of the Messiah—the seed of the woman, or it was merely a national and temporary covenant, to which you are most perfectly welcome.

Non equidem invideo, miror magis.

We willingly then permit you to boast, that you have Abraham for your father, while you permit us to have THE FATHER OF A MULTITUDE OF NATIONS for our father.

And to boast also, that you are the seed of Isaac, while you allow us to trust in the sacrifice made on mount Moriah by the Son of God, of whom it is written, "Sacrifice and oblation thou wouldest not: then said I, Lo I come, in the volume of the book it is written of me, to do thy will, O God." If Isaac signify *laughter*, on which side will the laugh in the end be?

Again, boast of Israel, so long as you allow us to trust in the Holy Ghost, the righteous God, who maketh intercession for us with groanings not to be uttered, and taketh from us our natural crooked nature, and worketh in us divine rectitude.

Again, boast of the twelve sons of Jacob, so long as you allow us

to keep possession of the heavenly Jerusalem, which is built upon the foundation of Christ and his twelve apostles.

Again, boast of time and Canaan, while you leave to us eternity and heaven. In a word, enumerate and glory in all your national and temporary privileges, while you allow us to possess for ourselves, the spirit and antitype of them all. Grasp as much at the shadow as you please, while you permit us to hold fast the substance. But be assured, withal, that *Abraham's seed* is, in the most proper sense of the term, he that doeth the works of Abraham; as also, that whosoever doeth the works of Abraham, is Abraham's seed.

Look now at the interpretation which Moses and the prophets give of the covenants. Sec the curtain of the Most Holy gradually rising, and the veil trembling at their boldness. For whom have you been setting that table in the sanctuary? Who is that invisible one, who calleth in the dead of the night, when deep sleep falleth upon men, and revealeth, "Behold I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle." For the Lord revealed himself to Samuel in Shiloh by the word JEHOVAH. (Sec Dr. Allix on the *Word*.)

And what is that new and spiritual covenant, so often foretold? Jerem. xxxi. 31, &c. And your heaven and earth are passed away, but the words of this covenant have not passed away. What is that rejection of legal rites, with sacrifices, new moons, and sabbaths. To what a rise from glory to glory does Isaiah in particular apply the same symbols, till his nation quite

loses sight of him in his towering ascent to heaven? A little shrub despised by his own nation, and spared by the locusts of Assyria, as unworthy of devastation, represents Hezekiah—his nation—the Messiah, in great humiliation. But, like the vine half destroyed by the boar and the goat, it sprouts again, to become a vial upon the sacrifice, and of those very victims, the beasts which trampled it. It sprouts, Hezekiah's days are prolonged; it sprouts, Jerusalem and the temple-worship are reformed; it sprouts, the days of the Messiah are lengthened; it sprouts, the days of his people become like the days of a tree, which shortly before were as the grass which Sennacherib had trodden under foot; it sprouts, thy bones shall blossom as the herb! It only required the scraphic hand of St. Paul to add, "Thou fool, thou sowest not that body that shall be."

Behold, then, the prophets in the kingdom of Jesus, while you yourselves are cast out to return to the flesh-pots of Egypt, and to the pottage of Esau. You may indeed string together a long list of texts, which you do not understand, and cry, "The temple of the Lord! the temple of the Lord!" but be assured, the age is too much advanced in knowledge, not to bring your claims to the test of scriptural induction. No *ex-parte* statements will serve your turn now; we must have all the articles put into the bill, before it be cast up. We must look out your terms in the Hebrew Concordance, and collect all the various senses of the seed of Abraham, Isaac, and Jacob, &c. &c.

Again, let us impartially survey the Gospel dispensation, and com-

pare it attentively with the types and predictions of the Old Testament. Let us examine each particular, and estimate the entire result with fairness and patience.

You have lived long enough, Sir, to observe that the mass of mankind form their decisions and opinions, not as the arithmetician and judicial practitioner do. The arithmetician collects all the particular articles to be added together, puts them together, and casts up the sum. The lawyer hears both sides fairly, and regards every man's story as good for nothing till the other party be heard. But mankind in general judge of the amount of a bill by *ex-parte* statements, and so take a part for the whole. I would recommend, then, to every serious and sensible enquirer, to read the New Testament, and take down the various kinds of evidence referred to in it, and class the texts belonging to each under its distinct head. Particularly in respect to the fulfilment of the types and prophecies of the Old Testament, not merely to collect them, but to endeavour to ascertain the principles upon which they are explained and applied; that by the help of those general laws once ascertained, we may open the types and prophecies not expressly explained. The object should be to endeavour to form a grammar of general principles, and a dictionary of particular signs and types, as may be seen attempted, but not simply from Scripture, which is the grand desideratum, in Lancaster's edition of Daubuz on the Revelations.

In order to be convinced of the practicability of such induction, let us, in the first instance, take any one proposed principle, as for instance, that the prophet while

prophesying, is in all his words and actions a type, (which, in some instances, it is revealed that he is,) and examine from one end of the Bible to the other, whether such a principle was meant to be a general law of the symbolical language! If it was, it will open a hundred other places of a similar kind. And so in respect to the proposed principle, that names are to be understood and explained according to their etymological meaning, if we would fairly and fully investigate such signs as those of David, Isaiah, Hezekiah, Jacob, Israel, &c. See Isaiah vii. &c.

Inattention to this principle, I believe, would have been most fatal to truth. And so likewise we should investigate the proposed Rule, that the prophecies are repeatedly fulfilled in the shadow, upon an increasing scale of accomplishment, till they are fulfilled in substance and pleroma.

And again, that the substance itself may come by degrees; and again, that each degree may be described as the pleroma; and again, that that which is abomination and degradation in the sight of man, as the *cross*, may be foretold by exact judgment and certain prescience, as the manifestation of the highest glory—*titulus servati maximus orbis*—a glory and a crown above that of the kings of the earth. Such a poor misjudging reptile is nian, and so contrary are his ways to the ways of God. See the Book of Wisdom for this mystery. “Itemque magis est secundum naturam pro omnibus gentibus, si fieri possit, conservandis aut juvandis, maximos labores inolestiasque suscipere.”—Cicero.

Little minds strain at gnats, and swallow camels; a few diffi-

culties in a question are objects sufficiently small for their diminutive intellects to take in, while they comprehend as much of such a work as the New Testament as a mole comprehends of the dome of St. Paul's. I pity that capacity which can hear the reasonings between our Lord and his opponents; which can compare his declaration of the *finis bonorum*, or beatitudes, with the *summa bona* of the several philosophers; which can hear and reflect upon the wisdom and goodness exhibited in his summing up of the law and the prophets, in genuine theophylanthropy, which attends even to the choice of words and expressions adopted in the New Testament; and not at the same time, take the shoes off its feet in the presence and manifestation of the fullness of the Godhead incarnate. Compare with the inspired writers from Moses to St. John, all the contemporary scribes, and even commentators, on any of those inspired authors from among the Jews, and you cannot but ask, if you have any talent, how had these monopolized all the sense of Judea?

You might as well say, that a watch is a more exact time-piece, and more wonderful piece of mechanism than the horoscope of the heavens; or the landscape of the painter a more faithful representation of the visible world, than the reflection of light, as assert that any human uninspired author ever expressed himself as accurately, or instructed as wisely as any one of the inspired writers of either the Old or New Testaments.

May God hasten that day when "many shall have run to and fro, and knowledge shall be so increased," that the light of the Bible may no

longer shine in darkness, and the darkness not distinguish between divinity and ashes. Of all the dark ages that is the most dark, in which men least discern the difference between their own tapers, and the orb of inspiration.

To look into the word of God to any purpose, is to discern our own nature and capacities, and the difference between them and that perfect wisdom and law of liberty, revealed in the face of Jesus Christ.

He who duly considers and estimates this dazzling splendour, exclaims with St. Paul, "When I was a child I thought as a child, but now I have put away childish things;" now in the bright mirror of the gospel, I see face to face, that which I before saw only in the smoked glass of type and similitude.

Lastly, Let us take an enlarged view of your own traditional interpretation of the Old Testament; for here is your last retreat. Dr. Allix has charged this fortress at the point of the bayonet, and turned many of your own canons of criticism point blank against yourselves. Meuschen has done the same; and Buxtorf has assailed the very Synagoga Judaica itself, and exposed its lying traditions. I quote his summing up of rabbinical fables, "Lector verò Christianus ex omnibus his sine dubio bene percepit, quod fides Judaica, toto religio ipsorum, non super Mose, sed super mendaciis meris, superque falsis minimeque fundatis constitutionibus et *Rabbinorum* fabulamentis, plurimumque seductorum Phariseorum adinventionibus exædificata sit: ideoque inter Christianos amplius dici non debeat, quod Judæi pro lege Mosis

propugnent: sed cum prophetâ Jeremiâ pronunciari, quod pro falso Deorum cultu fortiter propugnent, permittere nolentes, ut ab eodem avertantur, &c. Item, cum Christo, affirmari; quod mandata Dei transgrediatur ob traditiones ipsorum, Deo frustra servientes; cum *præter hominum mandata non doceant quicquam.*" (Buxtorfii Synagoga Judaica, cap. 36, p. 548.)

Boast not then, O Israel, of thy unalienable promises, but remember the words of thine own prophet, and tremble,—“If thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I TESTIFY AGAINST YOU this day, that ye shall surely perish, as the nations which the Lord destroyeth before your faces *so shall ye perish.*” Deut. viii. 19. That you may not perish, but be saved, is the ardent desire of the author of this address.

TEXTUARIUS.

(*To be continued.*)

LETTER FROM MR. S. NEWMAN.

Dear Friends of Israel,

As I am fully convinced of your disinterested motives, in the efforts you make for the conversion of the Jews, I hope you will exonerate me from the charge of a desire to revile Christianity, while I state to you some of the obstacles which have been opposed to the consummation of this end, and some of those circumstances which still tend to keep you and the people of Israel at issue.

The object which I have in giving publicity to what I would call my vindication, is this: It not being convenient to me at all times to argue on religious topics when fulfilling my duties as a teacher of Hebrew to ministers and others, I

am charged with an obstinate resistance of the Gospel. Surely, our firm adherence to the religion of our fathers cannot be attributed to an undue attachment to our temporal interests, or worldly honours; for in all ages, and in all countries, since our dispersion, we have been injured in the one, and despoiled of the other. Nor can we be reproached with neglecting to “search the Scriptures,” or with forgetting our holy city, the very dust of which is precious to us, and of which we are accustomed most feelingly to say, “If I forget thee, O Jerusalem, let my right hand forget her cunning.” It is a matter of conscience with us not to infringe the law of Moses, and this has grown into so powerful a principle, as to render all temptations to violate it, either by persuasions or threatenings, of no avail.

The New Testament, backed by the Sibyls,* may be sufficiently convincing to a Gentile, but a Jew must not lose sight of the Old Testament, which has been so solemnly committed to his charge. Moses commanded us a law, even the inheritance of the congregation of Jacob. Deut. xxx. 4.—Do not therefore condemn him as wilfully blind for not seeing so clearly as you do, a perfect agreement between the old and the new law. I need say nothing to increase your reverence for the former, though I cannot resist the inclination which I feel, to quote the testimony of a learned Christian on this topic, who remarks: “It is readily allowed, that he who carefully examines, will find decisive internal evidence of the divine le-

* St. Paul is said to have often had recourse to the Sibyls, in his endeavours to convert the heathen.

gation of Moses, pervading the whole of the books written by him; the sublime and truly rational views of the nature, perfections, and works of God, and the history of the creation of the world, the holy, just, and good law which Moses promulgated, the excellent judgment or political laws which he enacted, compared with those of ancient legislators, may vie even with modern codes in Christian countries." Now this unequalled legislator denounced against us utter destruction if we should worship strange gods—or, as he expresses it, "new ones that newly came up, whom your fathers did not fear;" and, indeed, we cannot perceive that even the patriarchs and prophets had any conception of mysterious types and figures, or of being saved in any way, but by JEHOVAH. If they had, it would have been an evident contradiction to the unequivocal declarations contained in Deut. xxix. 23, xxx. 11, and xxxiii. 29. Besides, who can deny that Christianity strikes at the very root of Judaism?

How many laws are enacted by the latter, for the breaking of which we are doomed either to be put to death, or to an annihilation of the soul; whilst the former releases mankind of all these obligations; sweeps away all distinction betwixt things that are clean and those which are unclean, which were so circumstantially particularised by the author of nature to the elect, and signified so especially to the patriarch Noah, the father of the human race. And can we possibly assent to take greater liberties with the divine law than you would dare to take with one of an earthly power? Can you clear yourselves

of an edict or impost, sanctioned by your legislature, though it be ever so vexing and intolerant, on pretence of having heard a report from abroad, that your law was not to be understood in a literal sense, although practised as such ever since its enactment? It is questioned continually, what can be the cause of our present dispersion and affliction, if not for the rejection of the Messiah? We think if you can account for our captivity in Egypt, you will have a satisfactory reply to this also, for we may use the language of our innocent forefathers, and say, "Behold thy servants are beaten, but the fault is in thine own people." (Exod.) God himself pities us, and says by his inspired prophet, (Isaiah lii. 5,) "Now, therefore, what have I here, that my people is taken away for nought, and they that rule over them make them to howl, saith the Lord, and my name every day is blasphemed." But, continueth our comforter, they shall repent of the ill-usage you so wrongfully received at their hands, and then will they confess and say—"Surely he (despised Israel) hath borne our griefs, and carried our sorrows, (that were due to us,) yet we did esteem him stricken, smitten of God, and afflicted, but he was wounded for our transgressions, and bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed; (having concluded from our prosperous, and his wretched state, that we were blessed, and he accursed of God;) and accordingly we treated him as a condemned criminal, in defiance of the warning of so many holy prophets, particularly Jerem. ii. 3,

and thus is the picture finished by him, (Isaiah,) who so accurately delineates our fate, and paints it in such glowing colours. He goes on to say, "Therefore will I divide him (Israel) a portion with the great, and he shall divide the spoil with the strong (meaning, that the mighty and the strong shall fall to his lot,) because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bare the sin of many, and to the transgressors he set a mark," viz. by his unshaken faith exposed himself to the aim of all nations, who failed not to spend all their arrows. You will ask with astonishment, Can Israel be called innocent? Yes, I dare reply with confidence, that he is by far less prone than others to commit the most heinous crimes, as murder, &c. This can be abundantly proved by the criminal calendar of all your courts. That he is despised and abhorred, is solely on account of his strict adherence to the religion of his ancestors, and not daring to adopt secondary meanings of the Scripture, in opposition or preference to the primary ones, agreeably to the language of Scripture, even in Christian Hebrew,* in which

consists all our treasure, that so narrowly escaped the fury of the flames when your enraged fathers were so eagerly bent on their sharing the same fate with all our other records, to the loss of which alone must be attributed the few obscure prophecies we are now unable to resolve. The vision of Daniel (that of the seventy weeks) with which you so often upbraid us, not from the authority of the New Testament,† but from your conjecture only, refers to the Christian Messiah, while the preceding prophecies, as well as the succeeding verses of the same, still remain unconnected and sealed up; and what you chiefly argue in your favour is, the general expectation of the Messiah at the time when so many appeared who claimed that title. Now I will admit that this very prophecy was the foundation of it; but it does not follow that their estimate of the nature of the weeks must have been right. The subject of chronology is that on which Jews and Christians never agreed. You charge the Jews with having contracted the age of the world to serve their own purpose;‡ ac-

* As you have decided on the necessity of a distinction between the (temporal or) Jewish Jews, and (spiritual or) Christian Jews, thus of late have some of your learned men advanced a step farther, and by their profound knowledge of the sacred language, found out the secret how to distinguish between the Jewish Hebrew (with points) and the Christian (without,) earnestly cautioning the learner not to be deluded by the former; without which, let me ask, what would have become of that simple, but sublime language, and what progress would the Christian religion then have made?

† It is surprisingly strange that the New Testament, wherein evidence for Christianity is very far fetched, has failed to mention the passage that was the sole cause of the looking out for the Messiah at that time, and which has been so literally fulfilled in Jesus of Nazareth, as you assure us.

‡ It appears, however, very improbable, that our ancestors should alter this, as any other thing contained in the sacred Scriptures. Our brethren scattered abroad in different parts of the world, multitudes of whom never heard of Christianity, have the same Scriptures, containing the same dates, and therefore must plead innocent of this charge. Besides, how could our fathers have willingly contracted the age of the world, knowing

knowledging, however, that the former Christians also have committed a pious fraud in extending it to serve their vast desire of wealth, which flowed in largely upon them through the boundless benefactions of devotees, who were persuaded that the day of judgment was at hand. As we, therefore, are now warranted in saying, that the seventy weeks could not mean as many weeks of years, at the end of which the sins of his (Daniel's) people, and of his holy city, shall be forgiven, since we not only are still pining away in foreign countries, Jerusalem still remains defiled in the hands of infidels—most assuredly for crimes not yet expiated—but a host of prophecies, which are strictly and intimately connected with the coming of the Messiah, remain still unaccomplished. Assuming the correctness of our chronology, the seventy weeks seem to mean as many jubilees;*

well that such an act would have made all our deeds and divorcees, &c. null and void?

* I am quite aware, that this conjecture differs from the opinions of our modern learned, who consider this as already accomplished, in the testimony of history. The sense in which they understand it is as follows: "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin." Meaning from the commencement of the rebuilding of Jerusalem to its destruction, which was four hundred and ninety years, when the measure of their iniquity would be full, and be immediately followed by the deserved punishment. The like judgment awaited the Amorites; (Gen. xv. 16;) for who will venture to say, that the Babylonish captivity expiated the manifold crimes of those who were the subjects of it, since they became a nation, when from 2 Chron. xxxvi. 21, it clearly appears that the land was to enjoy her sabbaths as long as it should lie desolate, for as

and as the prosperity of our nation had been determined on, long before its existence, agreeably to the declaration of Moses in Deut.

many sabbaths of years as they had disregarded this law, as it was foretold by Moses, (Lev. xxvi. 34.) Consequently, they received for that alone which was due to them. But the destruction that was visited upon them by the Romans, was at the period when their sins were at an end. (Ezek. v. 5.) Then they began to make reconciliation for iniquity by their long captivity, and to bring in an everlasting righteousness, during which time visions and prophecies were to be sealed up; and lastly, to anoint the most holy. Now Daniel was given to understand the import of the seventy weeks: "Know thou, and understand, that from the going out of the word to return and build Jerusalem, until the anointed prince, seven weeks:" that is, from the first edict issued on behalf of Jerusalem until Artaxerxes, who granted Ezra his commission, and sixty and two weeks, were the streets to be rebuilt, but in troublous times; and so they endeavoured in the interval to build and cultivate the land, but never without trouble, either from internal or external foes. After that their final desolation was to follow. The anointed shall be cut off: and not to him, may mean Ananias the high priest, who was killed by the zealots; or king Agrippa, who was to have no successor. The appellation of anointed, may be given as reasonably to the latter as to the Gentile king Cyrus, or as to him who was carried captive into Babylon, whom the prophet Jeremiah so vehemently lamented. (Lamen. iv. 20.) Then the city and sanctuary shall be destroyed by the people of the prince that will come, who after he shall have made a covenant with the great—that is, promising peace for one week of years; but at the end of the first half of the week, he will abolish sacrifices, and in the course of the other half, Judah shall cease from being a nation. And so it was, for all those who dwelt within, as well as without the Holy Land, were butchered or sold for slaves.—Chap. xii. 11. seems to corroborate this, as 1290 days is about half a week.

xxxii. 8, 9, so it was, in respect to its adversity; for you must admit that the 430 years—the period during which the children of Israel were in Egypt—must have commenced from the time that God made a covenant with Abraham. No objection can therefore be started to a conjecture that the seventy jubilees appointed to make an atonement for their sins, may have been dated from the birth of him who already from the womb was preceded by his and his descendants eternal adversary, notwithstanding he held fast his heel as a token of the fulfilment of the prophecy (Gen. xv. 28.) Nation should prevail over nation, each in his turn, but finally the eldest was to serve the youngest, and thus the rise of Israel, and the downfall of Edom, are inseparable from each other, as has been foretold by many prophets (Isa. lxiii. 1, Obadiah i. 18, Lamen. iv. 21, 22, Ezek. xxxv. 5, 15.) If, therefore, it is justifiable to suppose the seventy weeks to mean seventy jubilees, commencing with the birth of Edom until his final destruction, when his sins shall be discovered, and Israel be no more carried away into captivity; then the mystical expression in Daniel vii. 25,* and repeated in xii. 7, with an oath by Him that liveth for ever, that it shall be for time, times, and half a time; and that when he shall have accomplished to scatter the power of the holy

* The horn, or Roman empire, by which Edom is understood, shall speak great words against the Most High, and shall wear out the saints, and think to change times and laws. All this has been literally accomplished. The age of the world has been falsely extended; the sabbath-day changed; and a new law—if it may be so called—adopted in place of the old one.

people, all these things shall be finished—would be a striking coincidence with the above calculation, if we are allowed to suppose that *a time* with God means a thousand years, which we deduce not only from the Psalmist, xc. 4, but also from other passages of Sacred Scripture, which seem to accord with it, as Gen. ii. 17. The day spoken of in this latter passage was clearly a thousand years; for Adam and many of his descendants lived nearly to the end of such a day, but their lives were not extended to the whole of that period. Equally short-lived was the independence of God's chosen people, whereas their sufferings in their servitude have continued already more than double that time of which the prophet Hosea expresses his hopes, (vi. 2.) “After two days he will revive us, and the third day he will raise us up, and we shall live in his sight.” Now as 3477 years have elapsed since the remarkable prophecy concerning the twin-brothers was delivered,—and to this consideration, I add the many other signs in our age, particularly that extraordinary spread of divine knowledge which seems to hasten on the accomplishment of that promise, which declares “that the earth shall be full of the knowledge of the Lord as the waters cover the sea,”—this is the chief cause of the gradual disappearance of cruel bigotry—of the exalting of the vallies, and the levelling of the hills, wherein the lion and the lamb may quietly feed together. As we contemplate this scene, we cannot but say, Surely this is the finger of God.—The seventy jubilees are nearly at an end—the evening morning 2300 years may also

serve to confirm my conclusion, beginning with the evening, or sun-set of Judah, whereby must be understood, probably, the first entrance of Nebuchadnezzar into the Holy Land, until the morning: viz. the final re-establishment of Israel, when he the holy Israel shall be justified; for in that day all will acknowledge that Jehovah is one, and his name one. Now Israel has received double for all his sins. The long and pestilential night caused by barbarism and superstition is past, the morning star has appeared, and the sun rising with healing in his wings will soon enliven us; "for thus saith the Lord, In that day I will make her that halted, a remnant, and her that was cast off, a strong nation; and the Lord shall reign over them in Mount Zion, from henceforth even for ever." Micah iv. 7. S. NEWMAN.



ANSWER TO AN ENQUIRER.

To the Editors of the Jewish Expositor.

Gentlemen,

"AN earnest enquirer after truth" has urged an objection against us, which deserves a serious examination, because as long as it operates on the mind, it leads a Jew to disbelieve the New Testament, and a Christian to misinterpret the Old: judging from the effects hitherto produced, the one contends that his brethren never can be converted to Christianity, because they are certainly to enjoy a national restoration, while the other believes they can never enjoy a national restoration, because they are certainly to be converted. Here both equally take for granted, that when "difficulties, inconsistencies, and impossibilities" arise to our view, in contemplating

unfulfilled prophecies, we must either reject one class as the Jews do, or spiritualize another as many Christians have done. But why are we in such cases reduced to this alternative? and why should we not leave all apparent incongruities to be adjusted by the event. The Christian knows that several apparently contradictory predictions concerning our Lord Jesus Christ have been reconciled by the event as recorded in the New Testament; and even the Old Testament, whose office it is to record predictions rather than their accomplishment, furnishes a Jew with examples of prophecies apparently contradictory, being both literally fulfilled: *e. g.* the predictions of Elijah and of Micah, respecting Ahab, 1 Kings xxi. xxii.; and those of Jeremiah and Ezekiel respecting Zedekiah, chap. xxxiii. and xii. This is as apparent also in prophecies which your correspondent considers unfulfilled, for Daniel vii. 13, and Zachariah ix. 9, are applied by the Jews to the future coming of the Messiah, notwithstanding the impossibility of his coming both in the clouds of heaven, and riding upon an ass.

I lay it down, therefore, as a principle, by which we are to be guided, that apparent inconsistencies exhibited by a literal interpretation of unfulfilled prophecies, neither impeaches the credit of one, nor compels us to resort to a spiritual application of another, but that we ought to leave the resolution of such difficulties to the time of fulfilment. In obedience to a positive command, we preach the gospel to the Jews, and predictions which can be accomplished only through the success of such preaching encourage us to pro-

ceed. We deny the inference of your correspondent, and although conversion has hitherto had the effect of obliterating the national character of Christianized Jews, we expect a national conver-

sion, and a national restoration of the ancient people of God, because he has plainly promised both the one and the other. G. H.

Killermogh, Aug. 19.

PROCEEDINGS OF THE LONDON SOCIETY.

GERMANY.

LETTERS FROM MR. RICHARD SMITH.

FURTHER communications have been received from Mr. Richard Smith, under date of June 5, and July 1, of which we subjoin extracts.

June 5, 1826.—I forgot to say in my last letter, that the Rabbi of whom I then spoke at some length informed us, that the number of Jewish families in that town, (M.) amounted to about 150. On leaving the town we called upon him again, and found him ill in bed. He entreated us to remain some time with him, and expressed his regret at our leaving the town so soon. He said, that during the few days of his indisposition, he had thought much with great pleasure on the conversation which had passed between us, and recommended us to the care and providence of God with an affectionate farewell. We left this town, where we had been detained about three weeks by the severity of the weather, and in four days after arrived in B. in G———. Here we found a great number of German protestants, a remnant of the old Saxons, who appear to have wandered out of Saxony to this country, about the twelfth century. We found them a kind, simple hearted, affectionate people; plain in their manners, and to strangers very hospitable. Indeed it is fully due to them to say, that in every town which we have since visited in this beautiful country, we have been received with brotherly love, and our every want anticipated. Soon after our arrival, we called upon the vicar, a venerable old Saxon. His wife, a plain old

lady, sat spinning in the kitchen, like a cottager in England of the seventeenth century. The old gentleman was rather indisposed, but he was so rejoiced to see us, that he soon forgot his bodily infirmities, and became very cheerful, which seemed to be his natural temperament. He recommended us to all his friends, but we found no Jews here. All the Jews in G—— are obliged by law to reside in S——— and its neighbourhood, of whom I shall speak in due time. From thence we proceeded to D. where we obtained letters of recommendation, &c. &c. to proceed further on our way to Z———. In D. we found a great number of Polish and Spanish Jews. We called upon the rabbi who spoke German but badly, neither did he fully comprehend us; but a number of Polish Jews soon came in, (which is always the case when they know a stranger is with the rabbi,) so that we were at no loss for an interpreter. The worst of the business is, that these uninvited visitors will seldom suffer the Rabbi to give his opinion without interrupting him. On our first visit, they all appeared much gratified; made great concessions; appeared to be fully aware that the anger of God rests upon their nation, and that before they can serve him acceptably, a radical change must be wrought. We promised to visit them again. Many of them were desirous of knowing where we lodged, and several times ran after me in the streets, entreating me to tell them; but I did not then think it prudent. I told them, that we would visit them.

Mr. Reichardt called upon the Rabbi as we were leaving the town; a large company assembled, and a dispute arising, some of them were rather

clamorous, and even the Rabbi became agitated and displeased, on being referred to the prophecy of the seventy weeks of Daniel. Mr. R. laid some few prophecies before them, and left them to make their own comment upon them.

Having advanced thus far, very strange accounts of the conversion of many Jews in Turkey reached us, and induced us to pursue our journey further, till in the end, we reached Constantinople. None of the accounts we had heard were quite correct, and having obtained better information, I shall pass over them all without noticing them.

On our arrival in Adrianople, we called upon the British consul, to whom we had a letter. The consul received us most kindly, did every thing in his power to facilitate our journey further, and provided us with provisions for the way; for in Turkey there are no inns. The consul gave us a full account of what had lately occurred in Adrianople, in consequence of some books which had been left by Mr. Wolf during his late visit to this city, occasioned it is presumed, by the treachery of a Jew, who laid a false statement before the Pasha. Mr. Wolf had but just left that city for Constantinople, when the storm arose, which threatened serious consequences to all the Christians residing there. Two hundred Janissaries were immediately despatched from the Pasha to fetch the remaining books; who, (the consul says,) had they met Mr. Wolf by the way would have doubtless cut him in pieces; but it will be better to give you the full account by an extract from a letter of the consul to Mr. Wolf immediately after the transaction.

"We have just passed over a moment of storm and tribulation, which threatened serious consequences to all the poor Christians of this place, and to all appearance, a fatal stop to the circulation of the Holy Scriptures here.

"On Sunday last, without the least previous notice, our Pasha gave orders that all the Bibles and Testaments that you had distributed, and all those which remain unsold, should

be seized; and this command was put into execution by the Aga of the Janissaries of this city at the head of all his guards. This created a great disturbance in the town, and alarm among the Christians for the safety of the Greek Metropolitan church, which was entered by the pasha's officers, to convey the archbishop before the pasha; but the archbishop with christian firmness, refused to obey the summons before he had ended divine service. The Armenian bishop and Cokam Rashi were also brought before the pasha, and reproached with not having informed him of the distribution of these books among the people, ordering them immediately to send to the pasha's palace all these books. The Greek archbishop behaved in a very cool and becoming manner, stating that as these books contained absolutely nothing but what was written in the books of their own church, there was nothing in them that could have induced him to apprise the pasha of their circulation among the Greeks. The Armenian bishop spoke to the same effect, and Cokam Rashi merely added, that there was one among these books against their belief, which they never read. My dragoman was also sent for by the pasha, and treated by that violent man in the most unbecoming manner, which indeed rendered his situation for a moment perilous, and the pasha, in the most unguarded way, blinded by his passion, spared neither you nor me. I was in the country when all this occurred, but came on the first intimation immediately to town, and went at once to the pasha to request an explanation. The great man had retired to his harem, and to me was invisible. All I could then learn was that the pasha was greatly irritated at your having spread these books here without his knowledge, and that he was determined to make a formal complaint to his government against you and myself, and endeavour to get me removed from my situation of British consul here. It, therefore, became my imperious duty to apprise the ambassador of this affair, and give his Excellency a faithful relation of the facts of the case, which I did on Monday last,

stating, as I firmly believe, from all the information I have been able to gain on the subject, that the pasha was led to adopt this extraordinary and outrageous line of conduct from the perfidious insinuations of the Jews of this place, who, it is said, not only accused you of the intention of converting *them* to Christianity, but also the *Turks*. The minds of the Janissaries were very much inflamed, and really, for a time, people appeared apprehensive of a rebellion against the Christians, beginning on myself and family. However God has ordered it otherwise, and the whole of this unpleasant affair is now ended to His glory, and for the benefit of the poor Christians resident here. On the following day after I had written to the Ambassador on the subject, the Pasha of his own accord requested an interview with me, to which I immediately attended. The pasha expressed to me in the politest manner the regret he felt at the proceedings he had taken respecting the books in question, and after making a very friendly apology for all that had passed, begged I would consider that he had no other motive than that of ascertaining whether any of these books were in the Turkish language, as by your having distributed a great number of them gratis, he had been apprehensive that might have been the case, which he had deemed it his duty to investigate, but being now fully convinced that these books consisted only of Greek, Armenian, and Hebrew, with which he had no authority to meddle, he had given orders that they should be returned to the persons from whom they had been taken, and that for the future no impediment should be given to their sale and free circulation.

“Thus has ended this vexatious affair, and turned out through divine Providence to the benefit of the good cause, as now the Christians of this place have taken confidence from the authority of the pasha to sell the holy Scriptures freely and publicly. A shop facing my house has been stored with them, and the Greeks and Armenians are now continually flocking

to it; whilst before the late disturbances, only a single individual now and then stopped timorously to enquire for these books. Mr. George Marcello informs me, that all the books containing the Old and New Testament together have been disposed of, and that he has sundry applications for more, and would be obliged to Mr. Leeves to send him as soon as convenient fifty or sixty copies, also as many of the small pamphlets. He will himself write to Mr. Leeves by Monday's caravan, and give every due and requisite information on these matters.”

Since this affair a poor Greek in the neighbourhood of Ternova, has been fined 2500 piasters, for selling a Hebrew book to a Jew, which I think had been left there for that purpose by Mr. Lewis, in consequence of a similar statement of a Jew to the pasha of that place.

On the evening preceding Easter day, according to the reckoning of the Greeks, we went with the consul to see the Greek metropolitan church. The archbishop saw us from his window, opposite the church, and sent his servant, requesting us to walk in. In this gentleman we found a very pleasant amiable man. He lamented that he did not speak French, and said, that he would certainly learn it, that he might be able to converse with foreigners, who did him the pleasure of calling upon him. The archbishop spoke only his native language, modern Greek and Turkish; but we had a very good interpreter at hand, in the lady of the consul, who speaks modern Greek quite fluently. This amiable lady is from German parents, and born in Smyrna, and speaks besides modern Greek, English, German, French, Italian, and Turkish. The archbishop said, that he would enquire into the particulars of the case of the poor Greek who had been fined, and would lay it before the pasha in Adrianople, who is the superior of the two; but the Greek clergy who were present thought it would be of no use, saying, that the Turks never returned any money which they once got into their hands.

Mr. Wolf, whom we had the pleasure to meet in Constantinople, will give you every necessary information of the Jews in that city. Returning from Constantinople, Mr. R., my fellow traveller, and myself, were alternately indisposed nearly the whole of the way. Sometimes we were lodged in miserable huts; at other times in stables and cow-houses, with broken walls; and the night previous to our reaching Rashchuk in the open air, when it thundered, lightened, and rained dreadfully nearly the whole of the night, so that I caught a violent cold, which brought on a bilious fever, and have scarcely been able to leave my bed since, which is the reason of my not having written before; and even now, I write with great difficulty; but, thank God, I am better, and again safe in G———. To travel through Z——— and Turkey without a Turkish escort, as we did, I find on looking back, was much too venturesome; particularly at present, when rumour of war is whispered through the land, and the Turkish troops stationed in Z———, this land of robbers, for the purpose of keeping order, are recalled, so that murders and robberies are daily increasing. So ignorant are the generality of this people, trained without any sort of education, and deluded by their priests, that as I have been credibly informed, when they are about to commit a robbery they hesitate not to call upon God in prayer to assist them, and still more frequently upon the virgin Mary. Thanks to our heavenly Father for his kindness, and the leadings of his providence, we sustained no material injury. We were once in the Turkish mountains passed by a band of Turkish robbers, heavily armed, who had with them one or two Greek slaves, whom they had taken captive. Our Turk, a civil man, the master of the caravan, on seeing them ordered us to come up close. I saw that there was danger, but did not then know of what nature; however, I hastened my horse, being considerably behind reading, which I was used to do, as they travel very slow. The robbers passed me—said nothing—but looked very furious.

The Turkish boys in the streets frequently threw stones at us, shouting Muscoff, Muscoff, mistaking us for Russians.

I can write no more at present, as I am still very weak.

On July 1, he writes,

IN my last letter, dated June 5, I promised to give you some particulars of the Jews residing in G———; the result of my enquiries, however, has not been so successful as I could have wished.

The extraordinary propensity of this people to merchandise, which has driven them out into the several towns and villages of this country, so that there are here a few and there a few (notwithstanding, an existing law which prescribes their residence within the limits of C. and its vicinity); together with the great want of union among themselves, renders it difficult to say any thing with certainty about them. Their number does not appear to exceed 3,000 souls. Our stay in this town was but a few hours; and a Catholic professor coming in, prevented our going to the synagogue together. Mr. Reichardt, however, went and spoke to some of the Jews, while I remained with the Professor; the Rabbi was absent. So much is certain, that in matters of religion they enjoy full toleration in this country; perhaps in no country in the world is religious toleration so unrestrained as in G———. Four different confessions in this country enjoy equal rights: namely, the Lutherans, the Reformed Church, the Catholics, and the Unitarians; and perfect harmony and good will prevails amongst them all.

S——. Here we found about 250 Jewish families, and a good synagogue. We called upon the Rabbi, who received us rather coolly. A great number of Jews soon came in, and the conversation became very lively. Much was said upon the prophecies relative to the Messiah, &c. on both sides. When pushed further than they wished, they abruptly broke off from the subject, and began to relate fables, which they intended to

bear upon us, and to exalt themselves and their nation. Of the divinity of Christ they would hear nothing; this is the *πιτραν σκανδαλου* every where amongst the Jews, and the palsied state of Christianity among its professors, the *λιθοι προσκομματος*.

In E., our next halting place for a few hours, are a great number of Jews. About ten months ago, a fire broke out in their synagogue, and notwithstanding every effort made on their part, and the Christians also, to suppress the same, a few hours laid it and thirty-two surrounding houses level with the ground. The chief rabbi came to them from a distance to comfort them; preached a sermon to them, and immediately a collection of 500 ducats was made towards rebuilding the synagogue. We spoke with many of them on the usual subject.

H—. Here again we fell in with a great number of Jews, and in every town and village through which we have passed; indeed, they appear almost the sole proprietors of this country. O how immense is the number of this people every where, and how perverse in general their manner of thinking! How wretchedly poor is a great part of them; how disorderly in their domestic concerns; how fallen from what they once were, and from the privileges to which God will one day again restore them: "The zeal of the Lord of Hosts will do this."

Our friend Reichardt has a fervent desire for the salvation of Israel, and his judgment is equal to his zeal. We are, by the kind paternal care of our heavenly Father, arrived in Lemberg. May grace and peace be yours, and may the Spirit of God be with us to guide us into all truth!

MEDITERRANEAN.

THE Missionaries on this station continue their labours, and although with less apparent success than in some other parts, enough appears to induce hope that those

labours will not ultimately be in vain in the Lord. We subjoin the following extracts from the Journal of one of them, corroborative of this view.

Jan. 23, 1826.—Mrs. — and myself having been invited to witness the festivities consequent upon the marriage of Mr. S., a wealthy Jew of Algerine extraction, we went this evening to an Academia: 600 or 700 persons were present, and among them the governor, mayor, and most respectable individuals of all nations resident here. The splendour and magnificence of the rooms surpassed any thing I ever saw. The amusement consisted chiefly of music and singing; and every thing was conducted with strict attention to decorum and propriety. I met nearly all the Jews whose acquaintance I had previously formed; and they appeared pleased at seeing me amongst them. With G. I had some friendly conversation upon different topics; and this ended, as I desired, in an invitation to visit him. F. and his family were introduced to Mrs. —, and I hope we shall be more intimately acquainted. Mr. S., his bride, his father, mother, and brothers, were also introduced; and they appear very respectable persons. I met many other Jews also; and among them, the Barbary Jew, who came to my house Oct. 29, and there conversed upon religion. He was particularly friendly, and expressed his good will so loud, as to attract the attention of the bystanders. We had also some friendly conversation with another Jew and Jewess, who have six children. To several I gave an invitation to call upon us; and I trust, that this opportunity will be a means of affording me that friendly intercourse with them which I hope and pray to employ for the most important purpose. To our good friend, Mr. M., who accompanied us, many of the Jews expressed much astonishment that an English priest should be married, and that in this respect our clergy should resemble their Rabbies. The remark was

pleasing, as it afforded an opportunity of showing that Christianity, in many things, does not make a difference between us and them.

Jan. 24.—This morning I met a poor Jew pedlar, with whom I have had some dealings. He offered his wares, and I offered him a tract, No. 36, in Italian, which he accepted. It was on the stairs of a house where we met, and no opportunity for conversation presented itself.

Feb. 2.—In the warehouse of a friend, I met his Jew broker, who expressed a wish to converse about religion. I invited him to my house; he promised to come. He appeared self-opinionated, and I fear he wishes more to show his learning than to discover the truth. He had been in Malta, and seen there a Hebrew New Testament. I promised to shew him one. After some questions relative to my knowledge of Hebrew, the Talmud, and the Targums, he left me with the assurance of paying me a visit on some Sabbath-day.

Feb. 5.—The directors of the Jewish Grammar School having sent me a written invitation to attend the annual examination of the pupils, I went this evening to their place of meeting. It was fitted up with great splendour, and there was a profusion of wax lights. The walls of the room were ornamented with specimens of writing in Hebrew, which had been executed by the boys. There was a most beautifully written roll of vellum, containing the book of Esther, handed about the room. It was the performance of an elder boy, and it called forth unqualified approbation. The chief rabbi was present. The business commenced with prayer. A lad of sixteen read a Hebrew prayer, in which all present joined. There was greater decorum than I have ever witnessed among Jews, while engaged in public worship. I took occasion to observe to the director of the school, that without wisdom from above the Hebrew Scriptures could not be understood, and that all attempts to attain valuable knowledge would be vain. He assented. Prayer being

ended, the chief rabbi sat between two other Jews, and the three took the lead in the examination. The rabbi is the permanent representative of the nation with the government. He is paid for his labour. The two other Jews, who sat near him, are also representatives of the nation. They are elected every year, and receive no recompense. A less number than three persons is not allowed by the government as a fit deputation. The rabbi began with reading a long essay in Spanish. It treated of the nature and benefit of the education in the school, and many illustrations were introduced. He compared knowledge to the light, and seemed to think it connected with correct conduct so intimately, as to be entitled to the appellation of moral light. The welfare of the school he considered to depend upon Divine assistance, the attention of the master, the scrutiny of the visitors, the diligence of the director, and the obedience of the scholars. Upon each of these points he made some sensible observations. He appears much respected, and a person of talent. His countenance struck me as very like the portraits of Martin Luther. Would to God, that his views might become as evangelical, and his efforts as beneficial among his nation here, as were those of the Saxon Reformer. The examination commenced. Each boy stood up successively in the little reading pulpit, which I noticed before. The subject was the Passover, and the opinions and traditions of the Talmud concerning its celebration. The boy read a passage of Scripture, and then recited the tradition, and answered questions upon it in Italian. The chief point was respecting the exclusion of leavened bread during the feast. It was stated, as a thing of importance, that search was to be made on the eve of the Passover throughout the house of each individual, for the purpose of removing all leavened bread. In this search it was not permitted to use tallow candles, because the fat might drop upon food and spoil it, but wax or oil lights were allowable. If in the house there

should be a crack or hole in the wall, the master was not obliged to put his hand into it to search for the bread, lest a scorpion might be concealed there; but he ought to place a board before the aperture, that in case leavened bread should be concealed there, it might not be eaten during the Passover. These and sundry other regulations were to be remembered; and to infix them in the memory, it was required that they should be repeated one hundred and one times, because what was repeated so often could not be forgotten. There was an allusion made to dreams, which I did not exactly understand, and therefore asked B., who sat next to me, to explain. He said it was a tradition, that if any one should dream of the death of his father or mother, he ought to fast the whole of the next day, because the dream was a bad omen. He also told me, that every Jew is obliged to keep a strict fast, without eating any thing, on every anniversary of the day of the death of his parents; and to spend that day in praying for the happiness of the deceased. One boy read Isaiah xxviii. from Hebrew into Italian. I longed to direct their attention to the sure foundation mentioned in verse 16. Afterwards a grammatical examination took place: some verb with its conjugation, mood, tense, number, person, gender, and affix, was mentioned in Italian; and the boy was required to name it in Hebrew. This was done in every case with great readiness. They next sung Hebrew poetry set to music. The sweetness and harmony of the voices were truly delightful. I had my little boy with me, and he was very much pleased and affected with the sweetness of these singers of Israel. I could not help saying to C. that the temple service, and the chanting of the Psalms of David, must have been most solemn, and far superior to any musical performance ever witnessed. He seemed to feel how great that glory was, which had departed from Israel. The examination being finished, rewards were allotted to the deserving. I took with me a copy of the Pro-

phets and Psalms in Hebrew, and offered it to be added to the reward of the most meritorious. My present was thankfully and respectfully received; and when the name of each boy was called over, and the reward specified, this Hebrew book, and the name of the donor, were particularly mentioned. When it was presented to the boy, the schoolmaster, and three or four other Jews came to me to express their thanks. In the course of the grammatical examination, I took out the Catechetical Grammar compiled by my late and much regretted friend Miss Trevenen. It excited instant attention, and this was not diminished when I said its author was a respectable English lady. They looked it over and over, admired the tables of verbs, and seemed quite astonished, that a Christian lady should have written such a book. I said, that many English ladies felt a great interest in the welfare of their nation; and that the Hebrew language was much studied in England.

I was much pleased with the whole proceedings of the evening; and though no opportunity was afforded for speaking to them of Jesus, I hope the friendly disposition which it was my aim to manifest, and the means of thus giving more publicity to my feeling of interest in their welfare, may contribute hereafter to the accomplishment of my direct object. This I never lose sight of, but the time and the effort for its promotion, must be adopted according to circumstances. I am thankful, however, that an opening has been made, and that my acquaintance with individuals is increasing. My prayers are thus answered in part; and I receive this as a pledge of their full accomplishment in the Lord's own time. May we be ever found waiting, watching, and faithful.

Feb. 8.—It being Ash Wednesday, we had public service. Mrs. D., the Jewess, who has frequently attended, was present. She appears willing to be friendly. I hope to have an early opportunity of speaking to her decidedly upon the glad tidings of salvation. I received a very kind letter

from Dr. Naudi. He approves the plan of adducing passages from Jewish authors, confirmatory of Christianity. Any tract can be printed at Malta; and at a cheaper rate than in London. This information is in reply to my enquiry upon the subject, made under the idea of not being able to get tracts printed here.

Feb. 9.—== called to bid me farewell. He came into my study, and began immediately to look over the books. I showed him the Expositors, and mentioned the baptism of the Reader of the synagogue at Plymouth, after five years inquiry respecting the truth of Christianity. == said, such changes were according to the wish of the individual. I replied, that truth prevailed; that he had long considered the reasons and evidences of Christianity; and that their truth, and not his wish, had produced the change. I urged == to pursue the same plan, and anticipated a similar result. He said it was impossible. I assured him of my great esteem for him as a friend, and that nothing would give me greater pleasure than to find he had embraced the gospel. He said, that the precept to love one's neighbour as oneself belonged to his religion and to mine; that we may both safely obey this precept, but that to change from one religion to another, was neither so important, nor so easy. I intreated him to examine the grounds of our faith, and to read the Scriptures. The Expositors he wished to take with him. I gave him the number for July, with an extract of the last Report appended, and a tract of Nos. 42, 44, English, and 36, Italian. He promised to write to me should he proceed to London; and I engaged in that case to send him letters of introduction to some friends there. We parted with mutual good wishes. May God of his great mercy direct this interesting and amiable young man into the way of salvation, through Jesus Christ.

I went afterwards to Mr. M.'s warehouse, where I met with three Jews, one of whom generally resides at Rome. Mr. M. said that I was his rabbi. The three welcomed me, and

a desultory conversation ensued. I mentioned the report concerning the offer of Palestine as a guarantee of a loan desired by the Grand Signior from Mr. Rothschild. They were surprised, but expressed no wish to occupy the land of their forefathers. Mr. M. referred to the Scriptures in proof of their re-possession of Canaan. They did not deny the possibility of a restoration, but its probability they doubted. The Divine power, as pledged to the performance of this thing, was mentioned, and this they did not dispute. Mr. M. asked if they had seen the New Testament in Hebrew. They said, Yes, and that Mr. W— had given them one. Of Mr. W— they spoke highly, and Miss W—'s knowledge of Hebrew they mentioned with admiration. The Messiah was alluded to. They said, he must come. Mr. M. stated the difference between Jews and Christians to consist in this: that the former expect Messiah, while the latter believe he has already come. I said, the same Messiah would appear twice; first to redeem sinners, by suffering and dying in their stead; and secondly, to establish his kingdom of righteousness in all the earth, and to fulfil the prophecies, which the Jews apply to the Messiah, whom they expect. They allowed that it might be so, and the conversation ended. It was easy to perceive, that to buy and get gain, was of more consequence in the estimation of these Jews, than the things concerning the kingdom of God and his righteousness. Alas! how few are disposed to give this the *first* place in their thoughts and desires.

Feb. 11.—I went to the Hebrew grammar school, to which I had been again invited. The Jews received me very politely. Mr. M. sat next me. He is a very respectable person, with a manner kind and prepossessing. He was proposing grammatical questions to the boys; and invited me to ask any question I pleased. I did not wish to appear anxious to take any part. In a few minutes, several Jews came and requested me to select some chapter for the boys to read, and to make some inquiries of a grammatical

nature. I gave the first Psalm to be read. A little fellow, ten years old, read it first in Hebrew, and then in Italian. He afterwards read Psalm xxxii. I asked the sound of kametz in קָמֶץ v. 8.

The boy replied, that it was sounded as *ā*. I enquired why it had the sound of *ā* rather than the open sound of *o*, as in the word content. He made several answers, all of which were wrong. At last he said, there was no rule but custom, which was the case. This amused all the Jews very much. Different verbs were then proposed; and in my turn I mentioned several, which the boys conjugated correctly. Much harmony prevailed, and my present of the book as a reward of the annual Examination, was mentioned to one or two strangers. I trust they have received the impression which I wish them to feel, viz. that we take a lively interest in their welfare. I trust the Jews will now begin to regard me as a friend. After the grammatical exercise, there was singing, which was conducted as on former occasions. I staid some time, and became acquainted with three or four other individuals. At my departure, the master and other Jews assured me, that they should feel obliged and pleased, by my coming often, and bringing any friend with me. I shall avail myself of their invitation, and hope to propose questions upon something more important than grammar.

I called afterwards upon F. and C. The females of the former family received me kindly. Our conversation was mostly upon languages. An aged Jew, who was Mr. W.—'s banker, was present. I spoke of Mr. W., and of the exertions which he and other Christians in England were making for the good of Israel. They seemed pleased that an interest should be excited for them; but the aged Jew was ready to ridicule the subject. His mind, I fear, is tinctured with infidelity. The conversation, of course, was dropped. The lady of the house invited me to bring Mrs. — and my little boy, and to spend an evening with her, which I promised to do.

She seems well informed, and her daughter is amiable and accomplished. The English language is a favourite study.

Feb. 25.—I received a letter from a friend at Rome, from which the following is an extract:—

"Mr. S. accompanied me on Friday to the Ghetto, three very narrow streets at the end of which there are high gates, that are shut at midnight, and re-opened at break of day. We distributed all the Hebrew tracts we had with us. Many of the Jews were very thankful, and all behaved respectfully. We had not enough with us to supply them. Two or three came running after us, to whom we said, that we would pass that way again, if we could get a few more books. The following day we bent our way thither, accompanied by Capt. W., to whom we said, that when he attended any religious meetings in England, he could tell the audience what he had seen of the Jews here. On our arrival we found their shops shut, and the Jews assembled in groups, to whom we gave the whole of the remaining tracts, most of which were in the Hebrew language. Many Jews enquired if we had any books in the language of the country; we had not more than eight or ten, which they gladly received. We therefore wish you to send us as many tracts in this language as you can find, that are suitable to the Jews, as I fear that very few of them can read Hebrew, judging from the circumstance of their pretending to read the Hebrew tracts upside down. I found one man, about forty-five years of age, in his shop, and to him we gave a tract in Hebrew and Italian. He said it was right to search for the truth, and to read the prophets three times a day. He appeared very open to conviction. I hope you will come here ere long, when you can leave your post for a season."

March 2.—Some friends passing through to —, kindly took charge of a small parcel of tracts, No. 36; for Mr. B. We had previously forwarded a parcel to await our arrival at —, and I have desired Mr. B.

to make use of them also. I hope he will thus be enabled to pursue the good work which he has commenced under such favourable circumstances.

July 6.—This evening == came to take tea with me. He was very friendly, and conversed upon a variety of subjects. His object appears to be the improvement of his mind; and for this purpose he is occupied in various branches of learning. He told me he had written a book in Hebrew upon the prophecy of Obadiah, according to the principle which the Jews call *Metamorphosis*: i. e. by considering the numeral power of each letter and word, and comparing different words of the same numeral import together, to deduce certain conclusions of an expository character. His deduction from the prophecy of Obadiah so interpreted, is, that Spain has reached her crisis, will rapidly decay, and be no more numbered among the nations, because of her cruelty to the Jews. I told him, this may be the case; but that his principle of interpretation was more imaginary than rational, and consequently, little dependance could be placed on his conclusions, and knowing that he mixes much with his brethren here, I intimated that many of them did not believe in Moses. He said this was incorrect; that the Jews here are firm believers; but that many of them having been in the French service during the time of Napoleon, their sentiments were more liberal than those of the Jews at Gibraltar. He said, they were well treated here, and much privileged. In G—— it is otherwise. There they are subjected to many hardships, and many are going to Marseilles, where better prospects and more toleration are offered. To Marseilles many Jews are removing from Gibraltar, where from the state of Spain, commerce is at a stand. I found him very particular in meats and drinks. He would not take wine, because it had not been made by Jews,—the Rabbi had not received a portion at the time of making, and the blessing had not been pronounced upon it. I told him, that his conscientious scruples were to be

regarded; but that at the second coming of Messiah, these distinctions would no more exist. An emphasis was laid upon the *second* coming of Christ, and I added, that he had come once to suffer for our sins, and that he would come again to reign triumphantly over his faithful people, as King in Zion. This == did not contradict. I then took occasion to point out the agreement of both Testaments on these and all other essential subjects. He expressed a wish for a Hebrew New Testament, saying, it would give him pleasure to read it, and that he had left the one Wolf gave him at Gibraltar. The mention of Wolf induced him to ask where he was, and if he were still alive. I replied, that he was in Persia, where he had met with many Jewish families, and was labouring with zeal and success. He said, it was probable that some of the ten tribes were there. To this I assented, and endeavoured to direct his attention to the hope of their discovery and restoration, and to the events preparatory to this great and glorious manifestation of divine wisdom and truth. I then gave him a tract, No. 42, English, which he gladly received, and promised to read. He said, there is a friend of his from Gibraltar who wishes to come to our church, and that he will bring him next Sunday. I assured him, it would give me much satisfaction to see him and any of his friends there, at all times.

July 7.—This morning I visited == at his lodgings, and found him busily employed in reading the tract. He expressed himself pleased with what he had read. There is much of a hopeful character in this young Jew, but I fear he is in danger from the allurements of the world. He told me, that after leaving my house last evening, he went to a large party at the house of B., the most wealthy of the Jews here. The officers of the Neapolitan squadron now here to convey the king of Naples, the governor, and most of the principal inhabitants were present. This shows in what estimation the Jews are held, and what influence they possess. I went to our deposi-

tory to procure a Hebrew Testament for ==. It is in a mercantile warehouse. A Barbary Jew was present, purchasing various articles. The books attracted his notice. Our friend did not discourage his curiosity. He took up a Hebrew Bible, began to read, and to my surprize, asked if we had any Hebrew New Testaments, expressing at the same time his readiness to buy. We proceeded to procure him one from the box; but he said he could take it another day, and pay the price to our friend, with whom he deals constantly. I found he had been in England, knew Mr. Frey, and was disposed to converse on religious subjects. He was asked, if he expected the restoration of his people to their own land? He said, Yes; but God's time must be accomplished, and in the interim they were comforted by the promise in Jer. xxx. 11. Hence they still exist, and God will keep them distinct from all nations, until the day when he shall have mercy upon them. I said, the promises of Scripture were very encouraging, and that he did right to purchase the whole Word of God, which was far more precious than all the merchandize with which he was surrounded. He assented. I withdrew a few paces, and in the mean time he enquired of our friend where I lived, as he should like to have some conversation with me. This was intimated to me, and I gladly invited him to come, assuring him, that nothing would afford me greater pleasure. He promised to do so, and saying he had now no more time to spare, he departed.

July 17.—Immediately before evening service, a poor Jew came to ask for money. He said he was very poor, and almost starving. I enquired if he could read. He said, No; and appeared averse from every thing but the attainment of pecuniary aid. I could make nothing of him; and therefore gave him some relief, and he departed. It has been intimated, that he was probably sent as a spy upon my proceedings.

Aug. 8.—This evening in walking with Mr. M., we met a respectable

Jew, to whom Mr. M. introduced me. We had some desultory conversation, from which it appeared, that the Jew entertained liberal religious opinions,—thought that all might be saved, and that the true religion consisted in good morals. “La vera religione consiste nella buona morale e nella buona vita,” were his words. Mr. M. and I pointed out the error of depending upon works, and that David did not expect to be saved in such a way. We affirmed that good morals were the effect of true faith, and necessary to salvation as the fruit of divine grace; but that the foundation of hope must rest upon the mercy of God, promised and bestowed through means of the Messiah. He was attentive, but seemed quite unable to discern these important subjects. I asked, if he had ever seen the New Testament in Hebrew? He said, No; but that he would not object to read it. I promised to furnish him with one.

Aug. 9.—This morning we went to the principal Jewish bookseller, and offered him some Hebrew bibles for sale. He said the edition (Halle) was very good, and he would take charge of them. We promised to send him twenty, and he hopes to obtain about eight or ten lire (equal to 6s. or 7s. 6d.) for each. I trust we shall thus get some Hebrew bibles into circulation; and as the British and Foreign Bible Society will supply me with this edition, I think it will be well to sell at low prices, and thus to circulate them. Returning from the bookseller, I met Mr. T. He shook hands cordially, and promised to call on me, which I told him, would afford me much pleasure.

Aug. 24.—For some days I have found myself unwell. This morning I was obliged to have recourse to medical advice. Dr. C. considers the liver to be affected, and expects an attack of jaundice.

Sept. 1.—During the last week, I have been very ill; most part of it confined to my bed with inflammation of the liver and jaundice. Bleeding, blistering, and dieting, have reduced me very low; but, if the Lord will,

he can soon raise me up again. My public duties Mr. M. has kindly performed, and he will officiate for me next Sunday.

Sept. 7.—I am, thank God, much better, and as change of air is recommended, I take a journey until Saturday into the interior.

Sept. 12.—I feel much benefit from the little excursion we have made; and have been able to do my duty this day; yet not without feeling considerable fatigue. I find a sensible difference in the air here, and at P—, whither I went. There is something particularly depressing in the climate of this extensive plain.

Sept. 14.—I am again suffering from ulcers upon the tongue, which occasion great pain, and of necessity render me almost dumb. Dr. — is at a loss what to prescribe. He thinks it indicative of a derangement of all the fluids of the system. In my dangerous fever last autumn, the tongue was much inflamed and ulcerated, and since then, the attacks have been more frequent and severe. Oh, who shall deliver me from this body of corruption! How sadly am I hindered by these infirmities from doing what I would. How are the energies of the spirit cramped by the frailty of this dying tabernacle. Lord, grant me grace to suffer, as well as to do thy will.

Sept. 15.—Mr. M., a gentleman of the Bengal civil service, called on me. He is pious, and much disposed to do what is in his power to advance the kingdom of Christ. He is going to Rome, Naples, Malta, and Palestine. I gave him some tracts for distribution among any Jews he might meet with, and recommended him to Dr. Naudi, of Malta, where he can obtain a further supply, if needful.

Oct. 14.—== called. I found it impossible to lead him into religious conversation. He was entirely intent upon what he had seen, and whither he purposed going. I reminded him of the Hebrew Testament, which he had expressed a wish to obtain. He said, he should be pleased to have one, and that a friend of his, Dr. B., a Jewish physician, was desirous of

one also. I promised to take him two to-morrow. To an enquiry whether many Jews in this place understand Hebrew, he replied, that some knew it, but the greater part know no more than the characters. He told me there is a school for teaching the language grammatically. I expressed a wish to visit it, and he promised to accompany me to-morrow. In the course of conversation he told me of an ancient Hebrew inscription, which exists upon a house in T—. A Jew here has a copy, but as the Hebrew is without points, no one can discover the meaning. It is considered of very great antiquity. Speaking of P—, I asked how many Jews resided there. He replied, about 300, and that anciently more Jews resided there than in this town. Hence it would appear that at the time of the republic there, Jews were tolerated for the purposes of trade.

Oct. 15.—I went to ==, gave him a New Testament in Hebrew and in Spanish for himself, and one in Hebrew for Dr. B. He received the whole gladly, and began to read Rev. xxi. I pointed out the similarity between that and Isa. lx. and remarked that both would be fulfilled at the glorious advent of the Messiah. He assented. I told him that Christians believed nothing more than the prophets had foretold, and that we expect the glorious appearance of Messiah as much as the Jews themselves. They indeed will not believe in a suffering Messiah, but we acknowledge that he appeared, first, to put away sin by the sacrifice of himself, and that he will appear the second time without sin unto salvation. == allowed that the Jews did believe in a suffering Messiah, who should be the son of Ephraim; that before his coming there would be great conflicts between the Jews and all nations: that at his coming he would teach them the meaning of Daniel's prophecy of seventy weeks; and that after him Messiah Ben David would appear to be king over all the earth, and make his people enjoy peace and happiness in their own land. I told him, that there was no proof from Scripture of any Messiah Ben

Ephraim: and as to Daniel's weeks, they were finished about the time of Christ's death. He said it was impossible to know, for the Christians said one thing and the Jews another; and that it was necessary for Messiah to reveal the truth himself at his coming. I assured him there was no impossibility in the matter, and that difference of opinion existed, because men read the Bible with prejudiced minds. He turned the conversation, and observing a crape on my hat, enquired what relation I had lost? I replied, None, but the crape was for a friend. That was strange, he said, for the Jews wear mourning only for parents, children, brethren and sisters, uncles and aunts. I told him there were some Christians who never wore mourning for any relation, and who did not consider music or singing to be proper; but that among these were several excellent persons; so that after all outward forms and ceremonies availed little. He informed me that the Jews are prohibited music and singing, but that they do not observe that precept generally, although some of the wise men still keep it. I enquired the reason, and intimated that probably the prohibition was grounded upon Ps. cxxxvii. 1—4. He said it was very likely, and their being in captivity now rendered it impossible for them to sing the Lord's song. We then went to the Jewish school. It is a clean and convenient room. Desks are placed round it, and two elevated ones for the masters, are at the upper end. In a square open space in the midst is a circular box, with a reading-board attached to it. In front of this box is inscribed, **אור תורה**, "The light of the law." Here the pupil stands to recite his lesson. An interesting lad of about twelve years of age was engaged when I entered. He answered questions upon the construction, numbers, and genders of nouns; and then read Hebrew and translated it into Italian, with great facility. When he finished, a bag finely ornamented with gold embroidery, was brought to ==. It contained oval pieces of wood, on which the name of each boy was inscribed.

== drew one, and the boy whose name appeared was called. This plan was to prevent any contrivance on the part of the boys, and to give the examiner a fair specimen of what each boy could do without premeditation. The boy now summoned was a little fellow about eight years old. He read the end of Gen. iii. and the beginning of Gen. iv. from Hebrew into Italian. The book was closed, and he was required to state in his own words a summary of what he read. This the little fellow did, much to his credit and my satisfaction. An elder boy next came up. He could repeat from memory the whole book of Proverbs in Hebrew. To prove his perfect knowledge of it, any person present read any verse, and the last letter in the verse read, served as the first letter of some other verse, which the boy's memory was to supply. Thus, if the reader ended with **ך**, the boy was to remember some verse beginning with **ך**, and to say it off immediately. I was quite astonished at his facility. Not a moment's hesitation did he need. The whole book of Proverbs must have been as familiar to him as an alphabet. Next a class of five appeared. They were examined minutely upon the conjugations, affixes, and points; and their answers were prompt and correct. While the examination proceeded, several Jews of respectability came in and proposed questions. One spoke English. He came to me and explained many things in the school. I found that it consisted of forty boys; that it was supported by the contributions of a certain number of Jews, and by the sums paid for the pupils; and that the whole day, from seven in the morning until seven or eight at night, the pupils were with the master. He took me into an inner room, and showed some very fine specimens of writing in Hebrew, done by the boys; and also the various reward tickets and badges of distinction by which emulation is produced among them. The system seems to be a modification of Lancaster's. The boys were now required to sing Hebrew. This they did, in a very superior style. Hebrew words were set to

music. One boy, with a voice remarkably sweet and clear, sung a solo; another joined him and sung a second, and then the whole school united in a fine harmonious chorus. I thought of the children in your schools, and remembered their singing at the Anniversary, and wished the burden of the song of these sweet singers of Israel had been Hosanna to the son of David! Surely the children of Zion are a most interesting generation; O that they were joyful in their redeeming King!

I found my new Jewish friend very communicative, and thought it best to make known to him my name and official situation, at the same time expressing my interest in the welfare of Israel, and my readiness to furnish this or any other Jewish school with Hebrew Bibles, Psalters, and Prophets on the most reasonable terms. He seemed pleased with the offer, and promised to come and see the edition. He is a learned man, and was Professor of Hebrew at Aix-la-Chapelle three years. He told me the King of Prussia had decreed that all the clergy, Protestant and Catholic, in his kingdom, should learn Hebrew as a part of their education for the ministry. I wish our universities had the same law; for no one can know the sacred language, and be indifferent to those whose forefathers spoke and wrote it in purity.

PALESTINE.

JOURNAL OF REV. J. WOLF.

(Continued from page 359.)

Shiraz, Dec. 17.—Mullah Akbar Ali called to-day. He said that Mahomed was a physician, who gave a bitter medicine that cured the people. He gave to me this opinion in writing, and desired a written answer, which I gave to him almost in the following words: "If a physician were to give some medicine for a sick leg, which medicine might be good for a sick eye, every one would say that such a physician was a *quack*. Mahomed's medicine

was dangerous to both body and soul, for people who did not accept his faith were put to death; people who accepted it on account of the sword, were hypocrites. You may therefore imagine what kind of physician Mahomed was."

The Jews assembled again in the house of Mr. Shanasar. There were about fifty present, so that many were obliged to listen through the windows. Messrs. Shanasar, Martyros M'Kerditch, and other Armenians were present.

Mullah Israel. I have read the New Testament you gave to me. Why did Jesus Christ abolish circumcision from amongst his followers? for Paul said, "Therefore if the uncircumcision keep the righteousness, shall not his uncircumcision be counted for circumcision?" This doctrine will say, that circumcision is not necessary for being accepted by God, and therefore not necessary at all.

Myself. Shew to me in the Bible that circumcision is necessary for being accepted by God. Circumcision, however, is not forbidden in the New Testament.

Mullah Israel. If I should turn Christian, would you permit me to circumcise my children?

Myself. Yes.

Mullah Israel. Moses and all the prophets command us to walk in the way of God, and to avoid evil deeds; but I feel that I cannot do it; that my heart leads me to bad ways, and that I cannot help it; that I am a poor and a miserable sinner. What must I do?

I really believe that Mullah Israel is the first Jew who spoke in such a way to me. I said to him, "Believe in Jesus Christ, and thou wilt be rich, who art now poor; for he saith, 'Come ye to me who are heavy laden and poor.' He saith, 'Blessed are the poor in spirit, for their's is the kingdom of heaven.'" The other Jews then produced the usual objections of the Jews, except Khodada, who seemed to consent to every thing I had said to him. After a conversation which lasted three hours, my strength was almost exhausted. I rose and

walked about in the room, and ate some grapes, which Mr. Shanasar was so kind as to offer me. During that time the whole congregation of Jews in the room exclaimed in Persian, "What will you have us now to do?" I paid no attention for some moments, till Mr. Martyros M'kerditch said to me, "Do you not hear? they ask you what they should do?" I sat down again among the Jews.

All the Jews at once in Hebrew. What shall we do? What shall we do? What shall we do?

Myself. Believe in Jesus Christ, and I will baptize you in the name of the Father, the Son, and Holy Spirit!

Jews. Have many Jews in Frankes-taan (Europe) turned Christians?

Myself. Many.

Jews. Why have they not sent any letters to us by you?

Myself. I did not let them know that I was going to Persia. If you, however, think that the words I proclaimed to you are truth, you must receive them, and not ask for letters from Europe, for God will not be satisfied with the excuse that your countrymen of Europe had not written to you. Elijah served God, although he believed that he alone remained, who had not bowed the knee before Baal.—Here the conversation ended, and I was fully convinced in my mind, and Messrs. Shanasar, and Martyros M'kerditch David too, were convinced that the word of the Gospel had made impression, a *visible* impression, on every one of those Jews who were present. They left the room, and sighed and said, "O that God may have mercy upon us!"

I have distributed among them eighteen Hebrew Testaments since I came here. They told me that the hundred families of Jews who turned Mussulmans at Shiraz, keep secretly the Jewish law, and never eat with Mussulmans, and therefore they continued to live in the Jewish quarter, in order that they might remain unnoticed by the Mussulmans. They told me, likewise, that the Jews at Yazd are not under such oppression as they are here, but most of them do not live according to the Jewish law.

I called after this on Rabbi Eliasar, whose room was cleaner than I expected to find it. He told me that I must be cautious in conversing with the Jews, in order that the Mussulman Mullahs may not become jealous, and find a reason for exacting money from them; for he himself was not long ago bastinadoed, and obliged to pay 20,000 rupees to the Shah-Zadeh of this place. He treated me very kindly, but, although he is the high-priest, he is the most ignorant man among the Jews of Shiraz. He was made high-priest on account of the merits of his deceased father! He has, however, much power, and the Shah-Zadeh, the Prince of this place, gives him the permission of flogging the Jews if they do not obey him! and as often as he is bastinadoed by order of the Prince to get money from the Jews, he, the high-priest, orders his flock to be bastinadoed, to compel them by it to assist him in satisfying the demands of the Prince!

The Mussulmans here have two Chief Mullahs, who are called by them Mujteheds, which signifies *carrying on war against the infidels*. They are the chief doctors of the Mahomedans, and have many disciples, who are exercised in arguing among themselves. The name of the first Mujtehed is Haj Muhammed Hassan; he is a man eighty years of age, and blind; Henry Martyn knew him well, and mentions him in his journal. The name of the other is Sheikh Hassan, from Muscat. Both Mujteheds speak the Arabic, and the study of divinity is carried on in the Arabic tongue. I sent to both Mujteheds the Arabic Bible, the Psalter, and the work of Hugo Grotius, requesting them to write an answer to the latter.

Haj Muhammed Hassan and Sheikh Hassan then desired their disciples to read through the work of Hugo Grotius, and then write an answer to it.

Haj Muhammed Hassan died the next day after my having sent to him the books.

Several of the disciples of both Mujteheds called on me, viz. Mullah Karbalai Muhammed Ali, Mullah Mirza Mahde, Muhammed Iaafer,

Muhammed Harhem, Muhammed Ali, and Aga Foot. They desired, in the first instance, copies of the Gospel and of Hugo Grotius in Arabic, and of the Christian Catechism translated into Persian by Professor Lee. I immediately complied with their wish; and then they said that they wished to *strike words*, i. e. to argue with me, to which I consented. One of them said, "How do you wish to argue; by tradition, or only with the aid of reason?" I said, that as I did not believe the greater part of their tradition, I wished to argue with them, in the first instance, in the way of reason. It must be noticed that the doctors here divide their proofs in two parts, first, Daleele Akel, i. e. the arguments taken from reason; and, secondly, Daleele Nakel, the arguments taken from tradition.

One of the Mullahs asked me, who was Christ?

Myself. The Son of God.

Muhammed Ali. Was Christ a creature, or the Creator?

Myself. The Creator.

In short, I had with them a conversation which lasted two hours, during which time I spake with them about the external and internal evidences of our books. They desired me to call the next day on their Mujtehed, Sheikh Hassan; and then they took the books, and told me that every one of them would write an answer to the work of Hugo Grotius.

The learned Mussulmans at Shiraz read the following authors: Anware, Khakane, Khamsae Nasaame, Keckem Sanae, Kolleet Sheikh Saade, Dewaan, Haafiz, Iaame Iaame, Ferhada Shereen, Shah Nahmch Jerdouse, Dabestan, Anwar Saheile, Rawsat Alsafaa, Habib Alseyar, Atesh Keda, Ketab Aashiek, Khetab Sheikh Utar, which contains 114 volumes, and highly esteemed by the Soffeés; Aseere Sheikh Nosbakhsh, which speaks about the Soffeés; Ketabe Sheikh Ale Kohe, about Soffeés; Masnawee, the Gospel of the Soffeés; Deevan Mayhrabe, Deevan Shams, and Peer Jamaale.

The Arabic authors which they read are as follow: Koran, Amsala, Tas-

reefe, Sharea Tasreef, Sharah Marah Jaa Barde, Sharah Uamal, Hedayat, Anmoosaj, Sharah Katr, Sayvote, Shaarah Jaame, and Mabsoot.

Dec. 18.—Sheikh Hassan sent to me an invitation to appear in his college at ten o'clock in the morning. I went there; he was not present. In the first moment I met there with about thirty of his disciples; most of them were Arabs from Muscat and Bussorah, and other places of Arabia. They were just reading the Arabic book called Sharayat, which treats about astronomy. I was not, however, so kindly received there as in the assembly of the Soffeés. After they had read the book, they disputed among themselves about the meaning of some passages it contained, and then they condescended to speak with me. One of them said, "The Gospel you have is corrupted."

Myself. Prove it.

Mussulman. Our Prophet, the comfort and peace of God upon him, tells us so in the Koran.

Myself. The words of your Koran are no proof for me.

Mussulman. According to the Taurat (law of Moses) you must believe in Mahomed, for the Jews themselves tell us that he was mentioned by Moses, and that he is called in Hebrew, Mad-Mad.

Myself. There is no such word in Hebrew as Mad-Mad. Mad is an English word, which occurs in the English Bible, and it is said of Nabal.

Mussulman Mullah. What do you believe Jesus Christ to have been?

Myself. The Son of God.

Mullah (another.) God has no wife.

Myself. Abuse not my Saviour, and blaspheme not the Lord of Hosts. God who has created Adam by the power of his word out of a piece of clay, was able likewise to overshadow Mary with the power of his Holy Spirit, so that his Word might be clothed with flesh in her; and thus in the man Jesus the fulness of the Godhead might live.

Mullah. In this sense we might all be called sons of God, for we are all made by God.

Myself. And thus we might; but

Christ was the Son of God in a sense in which no other man is, for in him alone was the fulness of the Godhead.

Mullah. The attributes of God, you mean, were in Jesus.

Myself. Separate rays, heat, and light from the sun, and there will be no sun: separate power, mercy, goodness, loving-kindness from God, and there will be no God.

Mullah Muhammed Ali. What evidence have you for your Scriptures being of divine origin?

Myself. Man, placed in this world, asks himself, "Whence do I come?" He finds that he has not made himself, and that therefore there must be one who has given him existence, breath, and life; and from whom that voice comes which he observes to exist in himself, and which tells him when he acts wrong or right. He finds that there must exist one who has created him, and all those things which he sees around him, and that Being who is the author of all those things is God. But we are ignorant of the true nature of that Being, and of his will, as long as we are guided by the light of reason alone; reason tells us, therefore, that it is of the highest importance to know more of the will of that Being, for if he is the source of all things, we ought then to know the way how we may come nearer and nearer to him. Man finds a book which professes to contain the will and command of God given to men, who are only as a grain of sand in his wide creation; and that book has not only every outward appearance of the truth of its pretensions, but it produces in man a life which the light of reason was unable to effect, and which no other book ever did, either before or after. It produced in him a hunger and thirst after God, the source of all beings. It produces in him holiness of life; it makes his heart pant after God, the source of all goodness; and a book which produces all those things must come from that Divine source, for it brings the soul, with power irresistible, to the source of all goodness—to God. The other book to which we give the credit of a divine origin, contains prophecies which have been

fulfilled in our days, by earthquakes, wars, and pestilences, and the proclamation of the Gospel throughout the world; all of which have been fulfilled in the space of a few years here, at Shiraz, and in other places.

They desired to read that passage in the Gospel, which I showed to them.

The Mujtehed entered; he saluted me kindly.

Myself. You sent for me to argue with you—What advantage will come from it? If you will declare that you are wiser than I am, I willingly grant it to you; for you are an old man, with a fine white beard, and you have read many books.

The Mujtehed, Sheikh Hassan by name, replied, "Praise to God, I have read many books, and do not only understand the Ilm Ilaha, (Divinity) but likewise Ilmet Alnujum, (astronomy) and Ilmet Alfalsafe, (philosophy) and the book of Aristotle, called Zoologia, is well known to me; but I like harf zadan, i. e. to argue with foreigners, for it sharpens the understanding, especially with Freemasons (Freemasons).

Myself. After the understanding is sharpened, what advantage does the soul derive from it?

Mujtehed. One sees by it clearer the duties one has to perform, and how one may come nearer to God.

Myself. How do we come nearer to God?

Mujtehed. By accepting the religion of Islam; by performing prayers and ablutions; by giving alms, and not stealing.

Myself. You say by performing prayers, &c. In the first instance I say, I cannot perform prayers, for whilst I am speaking to God with my mouth, my heart is far and distant from him. I perform ablutions, whilst my heart is, and remains full of unclean thoughts, and desires, and affections; I give alms, but this I do to my own advantage, to be praised of men. Is my heart therefore nearer to God? You say by believing in Islam. Islam commands me nothing else but those duties which I am not able to perform: What is to be done?

The heart of every man is bad, and inclined to bad actions and desires.

Mujtched. Man is created with a good heart; if he is educated according to Islam he remains good.

Myself. If a man is created with a good heart, why do even children often display anger?

Mujtched. Because they are devoid of reason.

Myself. Then they show the better that they act according to the disposition of the heart.

Mujtched. God is perfect, and holy, and good; a good creature must therefore proceed from his hand.

Myself. Experience teaches us that man is not good.

Sheikh Hassan. No revelation has communicated to us the cause of evil.

Myself. The Bible has.

I then discoursed on the history of man's first disobedience and the forbidden fruit, by which we forfeited heaven and all its benefits, and on the history of Paradise regained by Christ Jesus. Some of my countrymen make, perhaps, the observation on reading this, that their friend Joseph Wolf comes always with that story. It is a story, and an old story too, but a true story; a story which contains the mystery of godliness, Christ manifest in the flesh; a story on which all our happiness depends, our happiness beneath and our happiness above; a story which contains the glory of our God; a story which makes joyful all the angels in heaven; a story which our fathers of old desired to look into; a story which carries in itself its own reward; a story which cleanseth Israel from unbelief and sin, and gathers in the Gentiles; a story which the lyre of David wafted; a story which makes the Christian pilgrim glad, even on the brink of eternal life. It is the story of that hour which came, in which the heavenly Father was to glorify his Son, and the Son to glorify his Father. It is the story of that hour in which the Son of man lifted up his eyes towards heaven and prayed, not for the world, but in particular for his disciples, who have been given to him, and for all those who believe in him through their word. It

is the story of that hour in which the daughters of Jerusalem were exhorted to weep, but not over Him, but over themselves. It is the true and genuine story of that hour, when the veil in the temple was rent in twain. It is the story of that hour, when the earth did quake, and the rocks did rend. It is the story of that hour, when the graves were opened, and many bodies of the saints which slept, arose. It is the story of that hour, when the centurion feared greatly, saying, "Truly this was the Son of God." But let us return to Sheikh Hassan.

Mujtched Sheikh Hassan. You are a Sofsee, I shall therefore argue with you next time *bedalee munkul*, i. e. in a dogmatical way. I must, however, tell you that your Gospel is corrupted.

Myself. Prove it, and shew to me the true one, if that which we have is corrupted.

Sheikh Hassan. Who lived first, Abraham, or Jesus?

Myself. Before Abraham was, Jesus was.

Sheikh Hassan. Who tells you this?

Myself. Christ Jesus in his Gospel.

One of the Arab Mullahs present observed, "He knows nothing but Jesus and the gospel."

Myself. And I desire to know nothing else but Jesus Christ, and him crucified, and his gospel, which is foolishness to all those who perish, and the power of God unto salvation to all those who are saved!

Some of the Mullahs said to the Arab Mullah, "You have offended the Frank." The conversation ended here, for it was the hour of prayer in the mosque. Mullah Akbar Ali, a very pleasant young man, called then on me in my room, and said, that he often felt for me during my conversation, having observed, that I was sometimes not able to express myself distinctly, and that I sometimes even did not fully understand the technical terms the Mullahs here use in arguing, he came therefore to advise me to take a master, who may make me thoroughly acquainted with their scholastic terms—an acquirement which would only cost me two or three days

study. He expressed at the same time a wish to be in continual correspondence with me about the religion of Christ, even after my departure. He desired me likewise to send him English Spelling and other books, in order that he might become acquainted with the English literature, and their way of arguing. He told me at the same time, that Sheikh Hassan has distributed several copies of Hugo Grotius' work among his disciples, in order that they might write a refutation of that work, and others are employed by him in reading the Old and New Testament to find in it prophecies respecting Mahomed, and his name *Mad-Mad*.

Dec. 19.—Mirza Ali Akbar called on me, with several other Mullahs, and told me, that they talk in the city, that I came here to overturn the Mussulman religion, by giving them bibles, and other books about Christianity, and by my preaching to them, they came, therefore, to ask me whether this was my object indeed.

Myself. Jesus Christ charged his disciples to go, and to proclaim his word, and if they are not received and heard in one place, to go to another; but conversion of men comes from God.

Mullahs. We understand you.

Dec. 20.—Muhammed Ali Khan, the son of Jaaffer Ali Khan, in whose house Martyn lived at the time he translated the pages of the everlasting gospel, invited me to call upon him. I met there with Mirza Ahmed, the brother of Mirza Said Ali, and Mirza Hossoor, the son of Mirza Said Ali; but Mirza Said Ali himself, with whose aid Henry Martyn translated the New Testament, was at Passah, a village seventy-two English miles from Shiraz. I immediately gave to them the Persian translation of the four gospels. They were rejoiced to find the names of Henry Martyn and Mirza Said Ali printed in them. Mirza Ahmed was at Calcutta, and knows the Rev. Mr. Thomson very intimately, of whom he speaks with high regard, and even affection. He knows likewise Mr. Robinson. He told me that he desired Mirza Said Ali to come to Bombay, but he re-

fused on account of the small salary he promised to give him. They all knew Martyn, and speak of him with great affection; even the servant of the house (Teridoun) told me all the particular circumstances of H. Martyn's death, and said, "Padre Martyn was a good man; he had a servant with him whose name was Zechariah."

Dec. 21.—I called on Zachi Khan, the prime minister of his Royal Highness the Prince of Shiraz. I remained with his Excellency for several hours, and before I left him, I gave to him Henry Martyn's translation of the New Testament, an Arabic Bible, *De veritate Dei* of Hugo Grotius, and the Christian catechism in Persian. Whilst I was with him, a poor dervish entered the room with a paper in his hand. The dervish, on entering the room, bowed with his forehead to the ground, and stood afar off. Zachi Khan told him, that he should read the poem he had composed. The way he read it was wonderfully fine. The Khan, and the others present, exclaimed continually, "*bisyaar khob, kheile khob*"—very fine, very fine. The poem was entitled "*Ashek Umaskook, the lover and the beloved*." She was compared to the beauty of the rose, and her voice to that of the nightingale. When the day shall come that Persia shall be converted, if those poets who admire now so much the beauty of the rose, shall begin to admire and to adore in spirit and in truth, the Creator of that rose, and when those poets who now feel so strongly the harmonies of the nightingale, that they know how to steal her melodies, and to translate into the Persian language, when those poets shall begin to hear and to feel the glorious harmony of the song of the angels in heaven, the song of Moses; what a glorious song will be then heard in Persia, when their lyre shall waft hosannahs to the Son of David, to Jesus Christ, the Asylum of the world, the King of saints. This will be "*fine, very fine — bisyaar khoob, kheile khoob!*" And when their poets who now weep over the separation from their beloved, shall begin to weep and lament in harmonious tunes, the separation from the beloved Bridegroom,

from Jesus beloved; what a glorious time will that indeed be! And that will be the time when he shall recover the remnant of his people from Elam, and bring them to the Lord of Galilee; and then shall be the time when my people shall follow that Jesus from the land of Galilee; then my people shall see, that Christ came out from Galilee; then my people shall see the light which shined at Galilee; then my people shall know the word which was preached at Galilee. Of those times begin to sing, ye poets of Persia, then your song will be beautiful, oh, beautiful! *bisyaar khoob, kheile khoob!* But now, the sounds of your harps, ye poets of Elam, only brings to my mind that the harp of my brethren is silent, and that they weep, and with doleful thoughts oppress, they say, "I am a poor Israele, only one pool, only one pool, I am a poor Israele! For all the beauty of Sion is gone, and joy and mirth is no longer heard among them; and the harp of their prophets has ceased, and is silent and mute!

Dec. 22.—A crowd of young Mullahs called on me, and several Jews with them.

One of the Mullahs. Oh, Mullah Wolf, do you believe the existence of a devil?

Myself. Yes.

Mullah. Where is he?

Myself. In you.

A loud fit of laughter took place, and this answer was much talked of in the town. On my going through the streets, numbers cried after me, "Is Jesus the Son of God?"

Shakr Ali Khan, the brother of Zachi Khan, desired me to send him copies of the Arabic Bible, and of the tracts of Hugo Grotius. I called on him, and brought the books. Shakr Ali Khan introduced me to a Mullah, and told me, that this was a Mullah Zemaneh, i. e. Mullah of the age. The Mullah who heard it, bowed himself to the ground. If one wishes to see venial and hypocritical humility personified, one must either see a Mahomedan dervish in Persia, or a Jesuit at Rome.

Dec. 23.—Several Mullahs called on me, and asked me what particular

objection I had against the doctrines of the Koran, and what reason I have to give more credit to Jesus and his Gospel, than to Mahomed and his Koran. I answered, I see in the Koran doctrines which induce me to act in downright contradiction to the acts of God, which I observe in nature. I see that God lets his sun shine over the good and the bad; the Koran, if it is true, and if it is light, why does Mahomed forbid to give it into the hands of a Christian or a Jew? Why does he further command me not to make friendship either with a Jew or a Christian? The Koran farther leads to the most immoral practices, by presenting to my view sensual pleasures as a future reward: the Koran makes men covetous, by seeing that even infidels were not to be put to death as soon as they are disposed to give money! But the Gospel of Christ teacheth me to act just in analogy to the government of God. The gospel of Christ is to be proclaimed in all the world: the Samaritan, the Jew, the Scythian too, is my neighbour; and the reward which the gospel promiseth is a reward which no eye has seen, nor ear has heard, nor ever came into human thoughts, above all our imagination. The sun is not—the moon is not in that empire; but God, Christ is all in all. He will give to us himself, and take us to himself! I find in the gospel the doctrine of atonement, which at once gives comfort, rest, peace, joy, purity, and repentance to the soul. The religion of the Koran is founded upon the blood of those, to whom it was proclaimed, and the religion of Christ is founded upon the blood of those, who went about to divulge and to proclaim it, by which we see at once, that the proclaimers of the religion of Christ were sincere, and believed those things which they proclaimed, and that God carried on his work, although the mouths of his messengers were silent, and their bodies were laid in the dust; but the method Mahomed used, must cast at once suspicion, as well over the sincerity of the prophet, as over the sincerity of those who accepted his religion.

Zachi Khan and Aga Baba Khan

were so kind as to introduce me to his Royal Highness the Shah Zadah, governor of Shiraz. His Royal Highness was very condescending; he asked me to sit down, and desired me to recite some verses in Persian, Arabic, Hebrew, and English. He asked me whether I had found any learned Jews here, and whether many in England know the Persian? I mentioned my dear Professor Lee.

Ali Resa Khan, apostate from the faith of his fathers to Islam, invited me to breakfast. Several other of the same unhappy description were there, and many other Mussulmans, and real Jews. It was really an affecting sight! The Mussulman Jews were dressed in fine Persian clothes, and sat down near the Mussulmans, smoking their calyoon, (Persian pipe,) and began to argue with me about the truth of Mahomed; but they argued with such a coolness, that they betrayed their hypocrisy: the born Mussulmans, on the contrary, defended the cause of their prophet with all the fire of a sincere believer in Islam. But poor Rabbi Peere with his three sons, and other real Jews advanced in age, were sitting near the door of the room in torn and ragged clothes, and were continually looking at their apostate brethren with sorrow and brokenness of heart! They continually exclaimed, "The law of Moses is truth, the prophets are truth; and Jehovah is truth, who is one, and whose name is One." I then made the following address to this assembly:—

"I see now here assembled Mahomedans and Jews; I am, therefore, glad to give you now the declaration of my faith. The Lord, 'who came from Sinai, and who rose up from Seir unto them,'—I was interrupted by the poor Jews sitting at the door of the room, who said, 'he shined forth from mount Paran,'—I continued, and 'who came with ten thousands of saints,' that same God has revealed a prophet like unto Moses, and that prophet is Jesus Christ, whom I now proclaim to every one of you; I proclaim to you salvation by faith in Jesus Christ; I proclaim salvation to you poor Jews sitting at the door of the room

of one of your brethren, who has left the faith of his forefathers, and turned to your bitterest enemies, and who does not now dare to speak kindly to you." When I had said this I left the circle of the apostate Jews, and sat down near the poor, ragged Jews: this excited a loud laughter, which I did not mind. I said then further, "What great difference is between that Jew who professeth Jesus, and him who turns to the Mahomedans! The heart of a Jew turned to Christ burns with love towards his benighted brethren, and he is not ashamed to sit down with them at table; and he hopes and prays for them, that they may one day likewise sit down with him at the Father's table in the kingdom of God; but a Jew turned to Mahomed is commanded to hate the father who gave him existence, and the mother who has given him suck."

Mussulman Jew. Have you still a mother, brothers, and sisters?

Myself. Yes.

Mussulman Jew. And what do they say?

Myself. They love me very much, and I love them very much.

The conversation in this party lasted five hours.

(To be continued.)

DOMESTIC.

ANNIVERSARY OF THE GUERNSEY ASSOCIATION.

THE Rev. W. B. Lewis, accompanied by Mrs. Lewis, left England at the latter part of the month of August, for the purpose of proceeding through France on their way to Smyrna, which is fixed upon as their future station, from whence he and Mr. Nicolayson will visit Palestine and the neighbouring countries from time to time, as occasion shall require. Passing through Guernsey, he attended the Anniversary Meeting of the Association there, on Friday, Sept. 1, having previously

preached on Wednesday evening. At the Meeting, the Chair was taken by John Herbert, Esq.; and the resolutions were moved and seconded by the Rev. Thos. Brock, W. B. Lewis, C. Neville, and R. Pottinger, and by Capt. Bainbridge, P. Jacob and Frederick Orme, jun. Esqs. The Collection at the Meeting was £9.

The Rev. C. Neville and Wawn, who kindly assisted at the Meeting, were visiting the island as a deputation from the Church Missionary Society.

Some time previous, a sale of various articles of Ladies' Work had taken place, which produced about £127.

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#### NOTICE.

The Chaplain of the Episcopal Jews' Chapel being absent on a journey for the Society, the usual Lecture to the Jews, on the first Sunday of the month, is necessarily postponed.

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CONTRIBUTIONS TO THE LONDON SOCIETY.

Friend, by Mr. Crickmer	1	1	0
Mortlock, Miss M. M., collected by her	2	12	0
Tennant, J. B. Esq., Riddings, Settle	5	0	0
Wolf, Rev. Joseph, Missionary, For Palestine Fund	10	0	0
Bedford, by B. Trapp, Esq.	31	8	0
Bridgend, collected in a Jew Box	0	19	0
Chelmsford, by Mr. Charles Brown	1	1	0
Exeter Ladies, by Mrs. Bingham	14	3	10
Guernsey, by George Dohree, Esq.	70	4	1
Halifax, by Rev. J. Knight	11	10	9
Hungerford, by Miss Morse	5	0	0
Kettering, by Rev. T. Durham	50	0	0
London: Kensington, by Mrs. Capt. Bazalgette, collected by her	2	6	6
Reading, by Miss Hooper	4	3	0
Westham, Sussex, collected after a Sermon by Rev. S. B. Matthews	12	14	6

LITERARY NOTICE.

Shortly will be published,

A Brief Account of the Zoharite Jews. By M. Mayers, Author of the History of the Jews.—Mr. Mayers met with a number of these singular Jews in Prague and other parts of Bohemia and Moravia. They also are very numerous to be found in Poland, Russia, and the two Turkish provinces of Moldavia and Wallachia. In many respects, their tenets approach very near to those of the Christian faith, especially in respect of their belief of a Trinity of persons in the Unity of Jehovah.

NOTICES TO CORRESPONDENTS.

Timotheus, and E. I. L., will most likely be inserted.

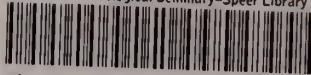
Jonathan; I. K. C.; and קִיָּר, are received.

B. E.'s communication has also been received, but will not suit our Work.

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